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Life and Light for Woman

August

1901

A Far Shore.

By Joseph Cook.

On a far shore my land swam out of sight,
But I could see familiar, native stars;
My home was shut from me by Ocean bars,
Yet home hung there above me in the night.
Unchanged fell down on me Orion's light;
As always, Venus rose and fiery Mars;
My own the Pleiads yet, and without jars
In wonted tones sang all the heavenly height.

So when in death from underneath my feet
Rolls the round world, I then shall see the sky
Of God's truths burning yet familiarly;
My native constellations I shall greet:
I lose the outer, not the inner eye;
The landscape, not the Soul's Stars, when I die.

保陽南關

禮拜堂

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RUINS OF CHAPEL, PAO-TING-FU.

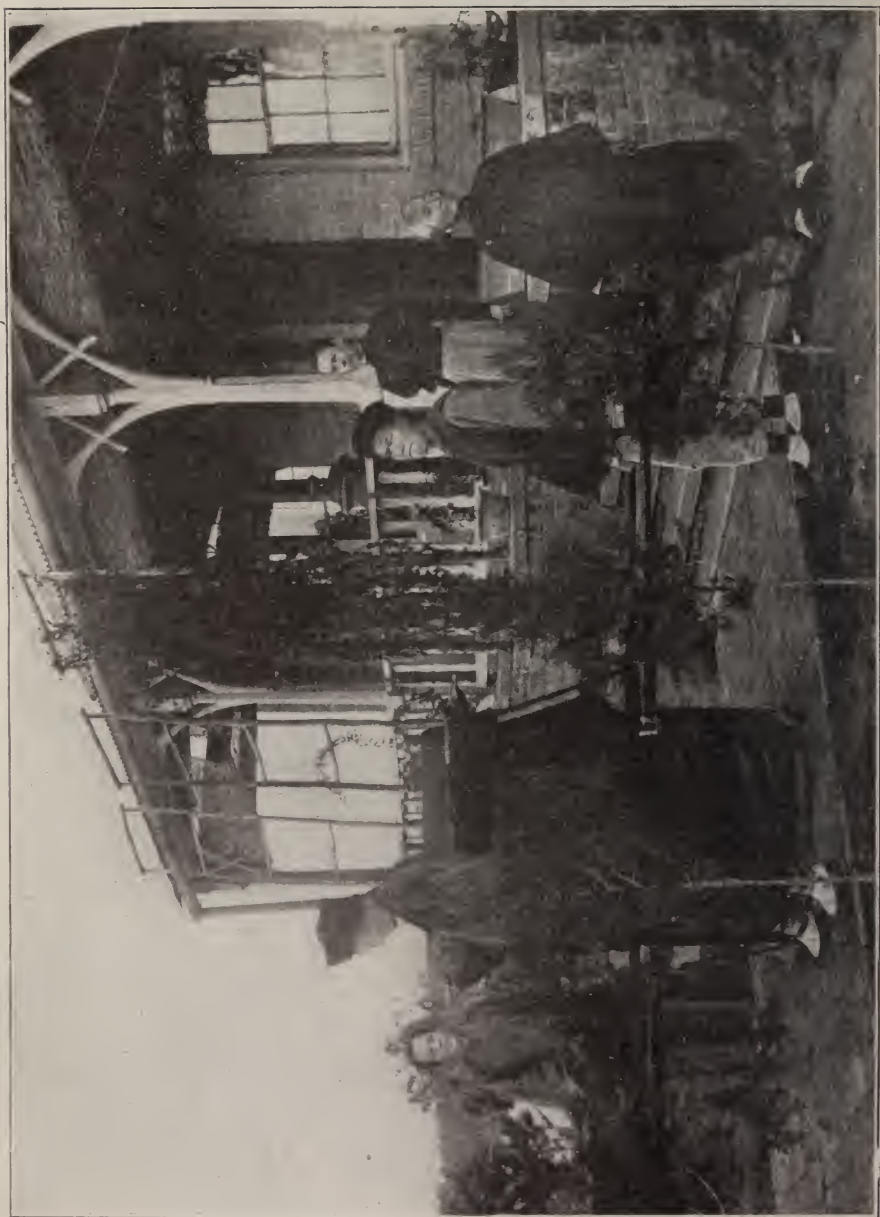
CHINA.

MEMORIAL SERVICE IN PAO-TING-FU.

BY MISS LUELLA MINER.

I AM writing from a place close by the ruins of our hospital, Chih Fang T'ou, the premises of a wealthy Boxer. To go to Dr. Peck's quarters, where we take our meals, we pass the ruins of our main mission compound. Part of the walls and one tall chimney of the Ewing house are still standing,—a pathetic witness of the summer's desolation. One wall of the ladies' house is also standing, but only broken bricks mark the site of the house occupied by Dr. Noble and the Pitkins and of our chapel and schools. As we stood there last night I thought of the brave letters written by Mr. Pitkin and Miss Morrill early in June—letters which reached us in Tung-cho only a few days before our own flight.

After Mr. Pitkin's death the mob went to the ladies' house, seized them and started with them into the city. Instead of going directly, they started east toward the hospital and struck diagonally across the field to the road running from the hospital to the river. It was where this diagonal across the field joins the road that Miss Gould fainted. This is told by a boy, a relative of Christians in this village of Chih Fang T'ou, and confirmed by others in the village. The Boxers called for ropes from this village, bound her and carried her the rest of the way. Miss Morrill said: "You need not bind me. I will walk wherever you want me to go." They crossed the bridge, entered the city gate and were taken into the Ch'i Sheng Miao, directly east, near the south wall, not far from the southeast corner. This was in the morning. Later the Bagnalls and Mr. Cooper joined them. They were put through some form of trial, but no friendly villagers were in the background those sad hours, and we can give no details. There is no reason to suspect that there was special bodily torture or insult. Apparently all were able to walk when they were led outside of the city for execution at four o'clock in the afternoon, so we think Miss Gould must have revived. The sad procession moved out of the South Gate in the midst of the jeering mob. I believe they must have thought of that other "Via Crucis," and rejoiced that they were called "to go forth unto Him without the camp bearing his reproach." Leaving the South Gate they turned eastward between the wall and the moat, stopping at a spot about sixty yards southeast of the corner, in the midst of Chinese graves. Here Miss Morrill asked to speak a few words, and told them how she had loved them and tried to save them. "And now will none of you save me?" . . . They



HOME OF MISS MORRILL AND MISS GOULD, WITH SEDAN CHAIR AND BEARERS.

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RUINS OF LADIES' HOUSE, PAO-TING-FU.

were buried where they fell, and an old man who lived near by heaped more earth on their bodies, after they became exposed. All of these bodies and those buried close by our compound were taken up and sealed in coffins sometime before we went to Pao-ting-fu. . . . This temple where our friends were imprisoned was completely demolished by the allies. We visited all these desolate graves and ruins, and what pictures memory and imagination painted! I picked a few green leaves amid the ruins of the temple, trying to see in them the token of the springtime and the harvest sure to come as the result of this costly sacrifice. . . .

Sunday at eleven o'clock there was held in Dr. Peck's great open yard a most unique international funeral. In a great matting booth were twenty-six coffins marked with the names of Mr. Pitkin, Miss Morrill, Miss Gould, Mr. Cooper, Mr. and Mrs. Bagnall and Gladys, Pastor Meng and all his children except Titus, Pastor Meng's sister and her children, the Bible woman, Mrs. Chang and Mrs. Kao and her daughter Jessica, and others less well known. On the banner in front of the coffins were inscribed the names of forty-three Chinese martyrs, all killed by the Boxers, except three or four, who died as the result of imprisonment or exposure or starvation in their hiding-places. These were all of our own mission. On this same banner were the cross and crown and the motto, "Joyfully bearing the bitter cross." (Le pei k'u chia.) There were wreaths of evergreen and a few flowers on the coffins, and pots of flowers, some of which were sent by the Catholic priest with a beautiful letter of sympathy, were arranged in front. The schoolgirls with loving fingers had lined the coffins of Miss Morrill and Miss Gould with white. . . . The new cemetery for the martyrs is on a large piece of ground recently purchased by Dr. Peck, between the ruins of our two mission compounds. The long procession would have covered the distance from Dr. Peck's to this cemetery several times over, so it made a circuit traveling the length of the principal street of the South Suburb, then going back of our two compounds and coming up from the east. In front were borne the thirty-four banners as well as the silk umbrellas and other things which usually accompany a great funeral. There were six catafalques, all the city afforded, with their gay embroideries, each bearing two coffins. The other coffins were taken directly to the cemetery. The men walked near the coffins, most of them dressed in mourning. Twenty or thirty carts containing the women brought up the rear. The road from Dr. Peck's door to the end of the principal street was simply packed with people. The pageant cannot have failed to have left an impression on the wicked city, and while caring little for externals ourselves, we can rejoice that our dear ones have been honored in the eyes of those to whom the out-

ward tokens of regard mean so much. We stood in the cemetery until the twenty-six coffins had been lowered into the graves. We faced the city wall with its ruined towers. Only the houses of the village concealed the spot where for months six of the martyrs lay in a common grave. Mr. Pitkin's first nameless grave was hardly a stone's throw away. We sang in Chinese:—

“Light after darkness, gain after loss;
Strength after weakness, crown after cross.
Sweet after bitter, hope after fears;
Home after wandering, praise after tears.

Sheaves after sowing, sun after rain;
Sight after mystery, peace after pain.
Joy after sorrow, calm after blast;
Rest after weariness—sweet rest at last.

Near after distant, gleam after gloom;
Love after loneliness, life after tomb.
After long agony, rapture of bliss;
Right was the pathway leading to this.”

After prayer and benediction each threw a handful of earth on the coffins and we left the spot, which, like that other grave outside the city wall, will ever be holy ground—God's acre. It is not expected that other Chinese will ever be buried there. A monument on which are carved the names of these martyrs of three nations will some time mark the spot.

We left for Peking early the next morning. Miss Russell stayed two days longer with the women and schoolgirls, and the Presbyterians to select a new site nearer the city for their mission. The appeals of the women and girls for some one to come and mother them are pitiable. But conditions in Pao-ting-fu are such that it is not considered best for a lady to live there yet. Fifteen of the schoolgirls are there, studying as well as they can, with the Chinese teacher.

Pastor Meng was seized in our street chapel in the city three days before the martyrdom of our missionaries and taken to the same temple where they were confined. He was slowly done to death the second day, refusing to give the names of Christians or to admit that the missionaries were spies. His body was buried, without a coffin, a little southeast of the temple near the city wall.

When peace comes, that peace we long for more and more as these days of doubt go by, I believe there is no place in our mission where work will open with brighter prospects than in Pao-ting-fu, provided the people discriminate between us and the Catholics. Surely our people there have shown that they are not “rice Christians.” There were very few recanters to be

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RUINS OF MR. PITKIN'S HOUSE, PAO-TING-FU.

dealt with, and even with these I have not heard that any actually performed idolatrous rites. The young Pastor Meng's wife and two beautiful boys went with us from Peking and remained in Pao-ting-fu. The teacher of the girls' boarding school told us that one day last June Miss Morrill was planning with her some work to be done in July, when Miss Gould, who was sitting near by, said "Mary, I think our work in China is finished." This teacher left only a few days before the end, and Miss Morrill gave her a card with three Scripture texts. The two ladies made an attempt to send last messages to their loved ones in the home land, but the bearer was caught on the way to Tientsin and his letters destroyed. How precious they would have been! But love will tell you what was written.

WOMAN'S WORK IN NORTH CHINA.

PRESENT CONDITIONS.

BY MISS MARY E. ANDREWS.

JUST a year ago came the terrible Boxer outbreak, which so desolated our North China church and for a time threatened to sweep it out of existence. God's grace and power prevented that catastrophe, and, notwithstanding so many lives laid down for Christ, a remnant of the church still survives.

And now, after the lapse of a year, I am asked to write of the present aspect of the work and the outlook for the future. Doubtless those on the field could give a clearer account of the present condition of things than is possible for one at this distance. Perhaps, too, they see with clearer vision into the immediate future. But to me in the home land, looking out upon China from this standpoint, and judging of the work from the letters which come to me from the field, the present looks bright with promise, and the future hopeful of a great work and great blessings in the years to come.

The months since the close of the siege have been hard months to those who remained on the field, with so many perplexing questions to be settled; so many sad and difficult duties to be done. In Peking, Tientsin and Pao-ting-fu have been gathered most of the native Christians from all that region who survived the massacre. The little company in Pao-ting-fu, bereft of all their foreign leaders, have had only the care of a native pastor until the recent arrival of Dr. Peck in that city. But most faithfully and earnestly has the brave young pastor—whose brother and sister, with their families, were among the martyred ones there—cared for the interests, both temporal and spiritual, of his little flock. Dr. Peck, since his arrival on the field, writes hopefully of the outlook there. Of the work in Tientsin I can only say that Miss Porter and Miss Gertrude Wyckoff have been laboring

faithfully and lovingly for the girls in the school and the company of refugee women gathered there. Mrs. Smith has done a beautiful work of relief among the needy and suffering heathen of that place—money and grain having been put into her hands for the purpose by both Chinese and foreigners—while at the same time she has been busily scattering Bible seed broadcast for a future harvest. In Peking we have two little communities, one near the site of our old mission compound, where are gathered the surviving church members of Peking and its outstations. There Miss Russell is in charge of the women, while Miss Grace Wyckoff and Miss Sheffield care for the girls who remain of the Bridgman School.

But it is of the other community in Peking, the Tung-cho community, that I want especially to write, because it is the work being done there with which I am most familiar, Miss Evans, Miss Miner and Miss Chapin writing frequently of the doings and the happenings in that circle. There are gathered one hundred and twenty or one hundred and thirty of our native Christians, what remains of our Tung-cho church, and with them a large number of others—some their relatives and friends, others probationers, and still others those who have had to do with us in one way or another in the days past, and all of whom feel safer under the care of the missionaries than anywhere else. In all they number nearly four hundred, and it is among these that the principal work of the winter has been done. Owing to the changed circumstances some of our usual lines of work have not been attempted. No village work has been possible during the year, nor have any of the usual station classes been held. But, on the other hand, with such a company of women gathered together there has been opportunity for other work, which would have been quite impossible under ordinary circumstances. Perhaps most important of all is the regular, systematic teaching of these women, which has been recently organized there. Some of them have never been able to attend a station class, and in their village homes could have but very infrequent visits from either missionary or Bible reader, and hence have had very little, if any, instruction heretofore. This is their opportunity, and an effort has been made to give every one of them some teaching daily. In this work no Bible readers nor teachers have been regularly employed, but the time is all given freely. In the opening of the work volunteers were called for, and about thirty of our younger and better educated women responded willingly to the call. The other women were divided into little groups and assigned to the different teachers, each one of whom became responsible for her own group, the missionary ladies superintending the whole and hearing review lessons weekly. It was a part of the plan, also, to hold weekly classes for the further instruction of the teach-

ers, but I do not know whether that part of the plan has been carried out or not. In the meantime the children of the community have not been neglected; indeed, some schools were opened before there were any books for their use; for in the general destruction of everything foreign all Christian books were included, and very few of the refugees, in their hasty flight from their homes, took their books with them. Some, indeed, did not dare take them lest, if they fell in with the Boxers in their flight, the possession of such books should ensure their immediate destruction. I do not know what the children did study during those first weeks; perhaps the teachers reproduced from memory the books they needed, and had them written out for the children's use; at a later date books were obtained from Shanghai. We have now four flourishing little schools under the charge of teachers, all of whom have had the advantage of some years of training in the Bridgman School, and they are doing faithful and valuable work with their scholars.

A little orphan's home has also been opened for the care of the little ones who were left without father and mother through the Boxer massacres. The number is not large, as in most cases parents and children fell together. All this work for the children is under the constant supervision of the missionary ladies. Our boys' boarding school was opened at an early date, and later our college; but the number of college students is not large, only about forty when I heard last, and the work with them is rather hard and discouraging just now, owing to the lack of suitable accommodations, as well as of text-books, and the necessary apparatus and other appliances for teaching. However, we trust that all these needs will be supplied at a no very distant date, and that our North China college will be speedily built up to fill its former place in our mission.

The societies in our church have been newly organized during the winter. I suppose the college Y. M. C. A. remains unchanged, but the members of our church, both men and women, have been gathered into one large Christian Endeavor Society, which takes the place of the old-time Young Men's Christian Association and Woman's Christian Association. The women have their own committees, and have taken hold of their work, I hear, with great earnestness. The spirit of work among the Christians seems to me very hopeful for the future of our church.

Soon after our Tung-cho missionaries took possession of their present quarters one of the large buildings was set apart as a chapel, and fitted up for that purpose. It is capable of accommodating a larger number than our old Tung-cho chapel, and is, I hear, filled with an attentive audience every Sabbath morning. It is an interesting fact that among the attendants are the owner of the place, who is a nephew of the Empress Dowager,—but

rather an insignificant individual, apparently,—and his wife, who is said to be a bright, interesting woman.

Just what the future of our work is to be no one can foretell. What will be the result of the withdrawal of the troops and the return of the government to Peking; what the outcome of the earnest efforts made by some of our missionaries to secure the safety of our native Christians when they shall return to their homes; what the work that shall open to us after our people are scattered,—all these things are beyond our vision. But there is always God, and it is from him that the light shines out upon this unknown future; and we know him, even as we did not a year ago,—his power, his faithfulness, his love. Surely it is not in vain that He has brought our church through this fiery trial! Surely it is not without a purpose that He has spared so many of our workers both native and foreign! True, we seem to be walking just now in a shadowed pathway where only the nearest step is visible; yet since we know our Leader we can trust and “go forward” at his word.

IMPORTANCE OF WOMAN'S WORK IN CHINA.

EXTRACTS FROM AN ARTICLE IN *Woman's Work for Woman in China*.

BY MISS H. NOYES, OF CANTON.

OUR commission to preach the gospel to every creature leaves us free to make no distinction of class or sex, even if we wished to do so. Some years ago a missionary came to this field who held the opinion that all missionary effort in China should be directed to the men, and the women be left to receive the gospel message from their fathers, husbands or brothers. His stay in China, however, was brief, and he found his life work in a land where, if he continues to hold such views, he necessarily keeps them in the background, where they are harmless. Probably most of us know how bright the prospect would be for the women and girls of China if dependent upon the men of their families for Christian instruction. It would be easy to count on the fingers of one hand all the instances that have come to my knowledge of Christian Chinamen really setting themselves to instruct their wives or daughters in the teachings of Christianity. Numbers have come to us earnestly desiring that they should be taught, wishing them to be admitted to the schools, or that some woman might go and teach them; but that they should do it themselves seemed out of the question. Necessarily much time and patience are required, especially if the wife and children have no desire to learn, as is doubtless often the case.

While the command is clear that the duty of the Church is as far as possible to give the gospel message to every creature, the customs of China seem to make it necessary that so far as the foreign missionary is concerned women should generally be taught by women. I remember hearing a member of our Mission say that when he visited the out-stations under his care he did not even like to have the Chinese women attend the services held, on account of the unpleasant remarks made in consequence. He also said that he felt unwilling to receive a man into the church whose wife at least was not also a Christian, as otherwise the worship of idols would go on in the house the same as before; the man being powerless to prevent it. Theoretically in China the man is the head of the house, and his power is supreme; practically the true state of affairs in many households is well illustrated by the present condition of the unfortunate Emperor of China and the Empress Dowager. A missionary who knew more of the family life of the Chinese than most foreigners said that he found in nearly all Chinese families the ruling power was really in the hands of some woman, whose decisions with regard to domestic matters were final. Although in China the women must bear the yoke in their youth, in later years it is exchanged for the scepter.

Here, as in every land, the training of the next generation during the impressionable years of childhood is mainly in the hands of the women. No one who has enjoyed the lifelong blessing of the training of a Christian mother, or the help and comfort of a Christian wife, can fail to appreciate what these blessings would be to his Chinese brother. The work for women is really so closely allied to that for men that it is impossible to draw a line between and define the limit where one ceases and the other begins; and work for women in this generation inevitably becomes work for the men of the next through the mothers, who will teach the little ones good or ill. In a certain mission field the plan of teaching only the men was tried, with the natural result that the children followed their heathen mothers, and it was found that the next generation fell back to the original plane, making it necessary to begin again, adopting the different methods which experience had taught were imperative. Several years since an educated Chinaman in America wrote to me in these words: "My countrywomen should have the first claim on the attention, sympathy and charity of Christian people in more favored lands. That they have not had the consideration they deserve in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith in the providence of God is planted in his heart by his mother, and no one else can do it half as well, and the surest way of elevating and Christianizing China is by giving her daughters the advantages of a Christian education."

Thirty years ago when we faced the problem, "How shall we best give the gospel message to the women and girls about us?" there seemed to be only two possible ways: to carry it to them or to induce them to come to us; and we tried both plans. Miss Shaw and Miss Lillie Happer undertook the work of daily visiting from house to house with unbounded energy and enthusiasm. Regularly every day they went out up and down the streets, seeking invitations to enter the homes of the people. Oftentimes open doors would be closed at their approach, and sometimes they would walk the whole length of a long street without an opportunity of speaking to a single individual. But they persevered, and overcame much of the opposition, so that in some streets, where at first no one would receive them, after a time they were sure of a welcome in every house. Never was work more faithfully done, and some at least of the seed then sown has been growing and ripening during the passing years, and others have gathered the harvest. Although perseverance and tact and love won the good will of the people, so that they would welcome an occasional visit from the missionary, yet after their curiosity was fully satisfied, if the visits were too frequently repeated, they were likely to be considered a tax upon time; it became inconvenient to receive them, or the men of the family objected to having a foreign lady come to the house. It was quite impossible to give regular, continued or systematic instruction in this way.

Then how should we induce them to come to us? In those days this could only be effected by an appeal to their curiosity, inviting them to come and visit us and see our homes and listen to the organ, singing, etc. Those who were bold enough to venture would come sometimes twenty or thirty at once; numbers inspiring them with confidence. As they had come to see rather than hear much time was necessarily spent in showing them over the house, and explaining the design and use of articles new to them, singing for them, and entertaining them in all possible ways. When their curiosity was fully satisfied, and their numberless questions answered, we would try to improve the opportunity to lead their thoughts to something higher and more important. But soon some one who found this less entertaining than the former part of the programme would suggest that it was time to go home, or some other untoward circumstance would distract their attention, so that we found this method also had its drawbacks.

It was evident from the first that in addition to these two plans there must be a third which would really be a combination of the other two; places where we could go to them, which would not be their homes, and where they could come to us, which would not be our homes, where, on the one hand, we would always feel free to go, and those who might come would

not be surrounded by so much to excite their curiosity and distract their attention. This need was met by the day schools for girls and chapels for women.

It is as true to-day as when the words were written nearly nineteen hundred years ago, that "not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen; yea, and things which are not to bring to naught things that are."

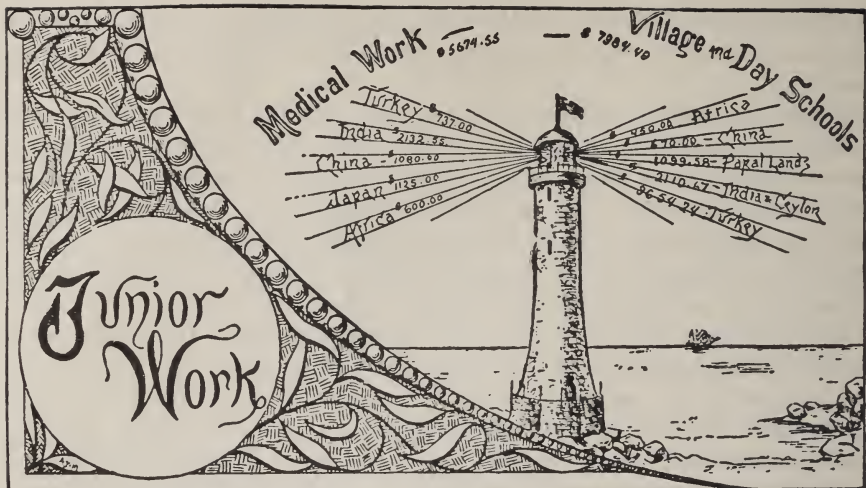
And every true believer through all the ages may claim the fulfillment of the Saviour's promise, "I will send the Holy Spirit unto you, and he shall teach you all things and guide you into all truth." So we may believe that no one who has obtained sufficient education to be an intelligent, earnest Christian need fail to be a Christian leader to some in this vast heathen land.

On the other hand, those who attend the union meetings for Christian women held in Canton once in six weeks, have the opportunity of listening to most excellent discourses from well-educated Christian women, which would compare favorably with any of the sermons preached by the native assistants. Some time since, when the Second Church was discussing the question of calling a native pastor, one of the elders said that the one whose sermons he would rather listen to than to those of anyone else was Mrs. Lan, a graduate from, and now a teacher in, the seminary. A few years ago three prizes were offered for the best exegesis of selected portions of Scripture, the competition being open to all the assistants, except the ordained ministers, and the first prize was awarded to another graduate from the seminary for girls.

As to the higher education of Chinese girls, for the present it seems conducive to harmony and happiness in after life that the education of the girls should correspond with that of the men whom they will marry. If we can give them now the knowledge which will make them wise unto salvation, with a fair education in other lines the higher education will surely follow, and more and more the influence of educated, consecrated women will become a powerful factor in the work of evangelization.

In a land where education for boys is so highly valued as in China, who can estimate the influence for good which may thus be exerted.

When the history of future years shall be written, it will surely show that it is as true in China as in other lands that "the elevation of woman is at once the measure and the means of the advancement of mankind."



TURKEY.

SOME HOSPITAL PATIENTS IN AINTAB.

BY MISS ELIZABETH TROWBRIDGE.

MAY I introduce you to some of our hospital patients.

September 17th we took in our first indoor patient, a little Armenian village boy of about nine or ten years, who is still with us. He had both arms badly fractured in the summer, and was brought to Dr. Hamilton in camp; but the arms were in such a dreadful state after village treatment that she said he must come to the hospital as soon as it should open, for proper care. The father finally waited and brought the poor, frightened, helpless fellow with us when we returned. He has changed and developed wonderfully, and seems like another boy now. He is much stronger, and has not lost either arm, as we feared he might, though he has yet only partial use of them. His round, honest face is most happy and contented; he is learning to read, waits on the patients, runs errands, and, best of all, he is really learning to love and obey Jesus. We hope that in some way means may be found to send him to school, later. His father is a poor man with a large family.

There have been, as always, some very sick patients with us, and some

very sad deaths, but also hopeful and encouraging cases. The Sunday services in the men's and women's wards have been kept up, and the clinic services for outdoor patients. We had the first Sunday evening meeting before there were any indoor patients, gathering the sick ones from the "khan" and a few friends and neighbors for an informal little service on the open porch of the hospital, in the beautiful September twilight. The next Sunday so many poor neighbors came, one after another, that we finally had to move out of the little entrance hall, which we had thought large enough, into the large waiting room, where we had a happy time together. The good matron of the girls' school across the street had come, and spoke some helpful words to the eager listeners. It seemed a good beginning for the year's work. A pastor from the city, Mr. Merrill, a college tutor, and the old preacher now in charge of the city division of our orphanage, a fatherly, white-bearded old man, have helped us with this evening service. Dr. Marden spoke to the patients the Sunday before Thanksgiving on reasons for thankfulness. Dr. Hamilton has spoken frequently.

I had the happiness while preparing to dress the wounds of one of the newly discharged patients, a young man who had led a wild, bad life, of having him say, with real earnestness, that he feels he has now become a new and different man. He had been willing to listen while in the hospital, and had asked for a Bible, but he had not seemed to me responsive, or to realize that he needed an entire change. He has little to help him in his surroundings, and old, bad companions will try to lead him astray again; but I believe he has really a purpose to follow the Lord, and I know he will be kept if he does not lean on his own strength, and think he can reform himself or buy forgiveness with good works, as so many seek to do in the Gregorian Church.

It is a great joy when we can feel that the Lord has used his words and the words spoken for him in the hospital, and when we are allowed to see a definite result. Often we meet with no response or mere empty religious talk, more disheartening than opposition.

Another Gregorian, a poor man from Gurun, a town some distance to the north of us, came for a serious operation on the knee. The wound, in spite of care, became infected soon, and will keep the man in the hospital probably a long time. He has listened intently to reading and to the talks and hymns, and now wants to learn to read, saying that before this he has lived like an animal. His business was principally odd jobs, I think, but he often was a professional entertainer at weddings,—not a helpful occupation in this country. He uses bad words at times and is very ignorant of many things he ought to know, but he does seem to want to come to the truth.

Another Armenian, a poor man from Moosh, away off to the northeast, who has been working in a mill just outside of Aintab for two years, was admitted for a serious operation, but did himself a great deal of harm after the operation, pulling off bandages, trying to get out of bed. He was wild and rough, used the worst language, and was pitifully in the dark, but when better and able to listen to reading would sit or lie with a strange, steady, hungry look, as if he were trying to grasp these new thoughts; not only new, but doubly difficult for him to take hold of because of the language, his own being Armenian. By degrees he became so softened and changed that he would hardly have been known as the same man.

A young Turkish student was much interested in reading the New Testament, and took a copy with him when he went to his distant home; and a pleasant, kindly Turk, paralyzed in the lower half of his body, who was with us a long time, heard a great deal of the truth, and seemed to honestly accept much of it, at least intellectually. He, too, carried a New Testament with him when he went, for though he could not read, his younger brother could. He was very patient in his helplessness, and always cheery and friendly with the children and older patients, and most grateful for all that was done for him.

Evening prayers have given many opportunities of presenting the truth, and of emphasizing and urging it personally. It is good and yet solemn to sing and read the words of Life, the King's message, before such men; men who have never before heard the truth, and who, after leaving the hospital, may never hear it again.

One poor old Turk, though not apparently responsive or interested when spoken to, always sits up, or at least takes pains to arrange himself to listen to the reading at prayers, except when entirely too miserable. The boys often gather near me, and make a kind of choir. I wish you could see the boys and girls who have been or are still with us. Besides little gypsy Mediné, with her small, dark, piquant face, her delightfully grown-up talk and baby pronunciation, and our Marash village boy, Avedis, we have Garabed, an orphan from Oorfa, who was here last year, and gave us a great deal of trouble with sulks, bad temper and disobedience, but is now growing to quite another boy, trying to be cheerful and obedient, though of course still a very human boy; and Hagop, a twelve-year-old schoolboy, bright and merry, but a little conceited, and not always very kind to others. He is lame, as is Garabed, and as he was for a time in Cyprus he is quite a traveled gentleman in the eyes of the rest.

Several have gone, and we hear nothing from them. They are Ibrahim, a timid, silent lad from a far-away village, an orphan, and almost without

friends, but waking up to intelligence and affection as he became accustomed to us, and eager to learn to read, but not venturing to say so till near the time of leaving; Mustapha, a rough, impulsive Turkish boy of twelve or fourteen years from Marash, quick and bright, but superficial and impatient of real study, ready to listen to Bible stories and talks, which, however, seemed to make little or no impression on his naughty words and ways; Nerses, a nice, manly boy of perhaps fourteen, very gentle and affectionate, who was not in the ward long, but made himself loved by all, children and older ones alike; Zafiye, a little Turkish village girl, very fair and rather quiet, a nice companion for wee Mediné.

The little girls, and in fact all the children, have had great help from Yeva, a young married woman from Diarbekir, who entered as our second patient, and is still here, having a hard time getting well. She is an earnest Christian, is bright and sensible, and has had quite an education and opportunity to learn nice ways, so that she can be a real help to the children. They often gather around her near the stove in the women's ward, sing, chatter to her, have little meetings with her, and listen to the stories that she tells them. She was the first to win Mediné from the frightened, sulky state she was in for a long time into a little confidence, then more and more, till the child clung to her, then learned to love and trust others, and is now as merry and happy as a child can be, full of child nonsense, and in and out everywhere—our hospital pet.

The children have a little society, of which Hagop is president and Garabed treasurer, which is planned to be a Band of Mercy one week and a Missionary Society the next, but which is rather irregular about times of meetings, as also in some other ways, as the children cannot go ahead and manage things alone, and I am not always to be depended on. You would be delighted with the meetings, or perhaps I should say amused, for they are very unparliamentary. Mediné's original remarks in her very small voice, and Avedis' merry laugh, with lively discussions among them all, keep things from dragging. Their interest is hearty. We are collecting a little money to help some foundling Chinese girl. The *Mission Dayspring* and LIFE AND LIGHT have given them some ideas about China.

Pray for all the workers often, and for the patients, both while they are here and when they go out, back into the midst of darkness and temptation, that God may speak to them the word of life and power, and that they may be willing to give themselves to him to be saved and kept.

HELPS FOR LEADERS.

IS THERE A NEED OF DEFINITE STUDY OF MISSIONS?

BY MISS JOSEPHINE FRENCH.

To some people the question may be a matter of indifference, but not in the minds of those upon whom rests any responsibility for any missionary work, or concern for those who must take up and carry it on in the future. We find so few young people available; partly from lack of time, more often from want of interest, which can be awakened only by intelligent knowledge.

What can we do about it? Have we a right to urge young people to take up this work definitely and practically? We believe so, for if we take up a definite line of study we shall be more likely to cover the entire mission field; we shall be able to use tried and successful methods of work; it will lead to intelligent interest in unfamiliar lands and people; it will inspire us to better service in our home fields, and may prove the leading in decision for our life work; and it will make us better Bible students, for the more we know of God's work the more we must know of God's Word; the two are inseparable.

Let me tell you what has been accomplished in one class. After attending the Northfield Conference a Mission Study Class was formed of thirty or forty persons mostly under thirty years of age. The leader was a consecrated woman full of the missionary spirit, and capable of rousing enthusiasm, who, although busy, took time to do a good deal of reading, and brought new and interesting material into the class outside the regular lesson, so there was a distinct loss to any who failed to attend. The class met at the homes of the members, which we believe added to its success; the lesson always began with prayer and closed with a social hour, though no refreshments were served. We used the text-book on China by Harlan Beach, short papers or talks from memory were given on different topics, and quite a little time spent on biographies. One feature of interest was five minutes given to current events. It is a help to have some one sketch an outline map of the country, and fill it in as the study proceeds; and there are so many interesting missionary books it is wise to follow some plan of reading, like the Student Volunteer courses.

What has been the result of our class? It is too soon to estimate it wholly, but there was an attendance of about twenty-six, the interest increased week by week, and a larger class is requested for next winter. Three public meetings have been prepared and carried out by members, and

we all have a good general idea of the country, its people, customs, beliefs, religions, and the work of the different Boards in China.

And best of all, each member has had his or her outlook broadened and spiritual life deepened. What has been accomplished in one church by a small amount of personal effort may be in any other. Who will undertake the work in your church next fall? Will you?

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The monthly report of available contributions shows a gain of \$400.61. It is encouraging to take this slight step upward, yet we are confronted with a decrease in eight months of \$3,533.82. This can no longer be explained away as an ordinary fluctuation. It is an actual falling off in our contributions, and must rest upon all interested in our Board as a burden until the amount is made good. Let us not for a moment yield to the feeling that nothing can be done during the summer months among members of auxiliaries. The regular monthly meetings may be interrupted, but very few of our friends are beyond the reach of letters. If the president or treasurer of each auxiliary would write a personal letter to at least a large portion of its members who can tell the result? A self-denial week, when we can lay aside the money that would be spent in extra pleasures of riding or sailing or in the many ways in which money disappears from our purses might bring in a goodly sum. There is abundant leisure for making plans for a vigorous campaign when the autumn brings us back to our accustomed places. Best of all there can always be daily earnest prayer for the cause we all love, for its treasury and all its interests. Let us not be weary in well-doing even in our season of rest.

THE UPRISING IN CHINA. As the anniversary days of last year's terrible events in China come upon us it may be well to look upon the whole matter from a distance of time and space, and consider it as dispassionately as possible. In the limited space of our magazine we cannot take up the subject in any adequate way, but we commend to all the carefully culled references recommended on another page. We give, however, an account of the last act of the tragedy in our own Board, and a statement of the present conditions of our work in North China. For those who think that work

for woman in China is hopeless, we recommend the article taken from a periodical published in the field in direct contact with the work described. What "New China" will be we do not pretend to predict, but we do know that the purposes of God must be for good for the great empire, and that our part is to respond to the plain demands made upon us.

A NEW EXERCISE FOR CHILDREN'S SOCIETIES. One of the most attractive features of our Children's Missionary May Festival was an exercise called "Some Stories My Room Told Me." It met with such favor our committee on Junior work have published it as a booklet for use in mission circles. The plan of the exercise is that articles from foreign countries, such as may be found in almost any home, are supposed to be endowed with speech, describing conditions in the countries from which they came. The idea is ingeniously wrought out, and is most valuable in reminding the children in our families of the needs of many peoples, and the work done among them. The countries are represented as follows: Japan, *The Story of the Screen*; Africa, *"I am a little Piece of Ivory"*; Turkey, *"You call Me a Rug"*; India, *"The Pen Tray said"*; Spain, *"The Fan's Story"*; China, *"Where do I come from?"* said the cup; Micronesia, *"What the Banana said."* The price of the booklet is five cents.

MISSIONARY PERSONALS. It has been our pleasure to welcome home the past month Miss Alice F. Stillson, of the Zulu Mission, Miss Mary T. Noyes from Madura, Mrs. George H. Hubbard from Foochow (Pagoda Anchorage), Mrs. George Allchin and Miss Susan P. Searle from Japan. All returning to this country for well-earned rest. With much regret we have said good-by to Miss Denton, who has returned to her home in California, expecting to return to Kyoto, Japan, and to the Girls' Department of Doshisha University. On the twenty-seventh of August our beloved missionary Mrs. Bissell will have been fifty years in Ahmednagar. We plan to notice this anniversary quite fully in our Thank-offering number.

RUG-WEAVING IN AHMEDNAGAR. We are glad to say that the amount received for the teaching of rug-weaving in Ahmednagar now amounts to about \$300 in pledge and payments. This new experiment by which the famine waifs and other girls can be taught an industry by which they can provide their own support promises to be most valuable. Gifts for the remaining \$175 will be gladly received.

REV. JOSEPH COOK, D.D. As we go to press word comes that Rev. Joseph Cook, D.D., one of the most noted men in Congregational circles, has passed to his reward. Any adequate mention of his remarkable career is beyond our province, but we must be allowed a word of gratitude for his constant

interest in our work and in our magazine. A great soul like his could be interested in nothing less than the spiritual welfare of the whole world, and we have considered ourselves much favored that he always expressed such hearty sympathy in our specific woman's work. His interest in LIFE AND LIGHT was shown by an occasional contribution for "Our Book Table," a department which has been so ably conducted by Mrs. Cook for a long time. The hymn on our first page was one of the last productions of a pen which has been a mighty power for good in so many ways. "Blessed are they that rest from their labors, and their works do follow them."

ANTI-FOOTBINDING SOCIETY IN CHINA. This vigorous society is making good progress among Chinese women. At its last annual meeting a large number of cases of unbound feet among the higher classes were reported. A number of interesting items were given. At Hankow there had been a shoe competition, and the first prize was given to the wife of a native pastor. He had urged her to unbind, until in defiance she exclaimed, "If you will cut off your pig-tail I will unbind my feet." He complied on the spot, and she was forced to keep her promise. She is now one of the most enthusiastic workers in the cause. At a meeting in Shanghai, the audience composed mostly of gentlemen, a unique feature was a speech from an official who suggested that every grown woman should pay one tael cent a day for having her feet bound. He estimated that this would give an income of three hundred million taels per annum, ten per cent of which should be given to the Empress Dowager, twenty per cent to replace likin and twenty per cent to the society. The ordinary pledge card bears a beautiful design drawn by a student of St. John's College. A spider is spinning its way from a cobweb in the right-hand corner to the branch of heavenly bamboo in the left-hand corner, and symbolizes to the Chinese the escape from the meshes of a bad custom to heavenly happiness. Two figures at the bottom of the card signify the ideas of freedom, wholeness and perfection. In one province prizes had been offered for best essays on the question "Which is preferable, natural or bound feet, and why?" Competitors were to be limited to one thousand words and each man to write but one essay. Some wrote three thousand words, and one sixteen essays. A few of the essays were apologies in favor of the custom. "Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses." "Bound feet are conducive to health and longevity. See how many more old women than old men there are in China." The arguments against footbinding were strong and ingenious. "The custom was not introduced until China's degeneracy had commenced, and is to be condemned on account of its newness." (The custom has been in vogue only

about fourteen hundred years.—ED.) “Chinese women are inert, craven, used to receiving blows without power to defend themselves or to retaliate. To-day in the hands of the allies China is like a bound-footed woman.”

DIFFUSING KNOWLEDGE
IN CHINA.

A friend in a private letter writes as follows: I am devoting my time to literary work in connection with the “Society for the Diffusion of Christian and General Knowledge among the Chinese.” The literature reaches every part of China from the emperor to the day-school pupil. The emperor sent for a copy of every publication of ours just before he was imprisoned, and we have heard from reliable sources that he read them. The Viceroy Chang Chih Tung has recently written us that he proposes to examine candidates for official position in his jurisdiction, and in order to secure competent men he wished the proper books for them to study to be sent him as soon as possible, leaving the selection to the judgment of our General Secretary, Rev. Timothy Richards. This viceroy rules over fifty-two millions of people. This is not the only open door. At this stage of the peace negotiations two governors have written that “Ignorance is the cause of this dreadful flow of blood,” and in order to prevent a repetition of it, and bring China into a condition equal to other nations, the young men must be instructed in the best features of Western civilization. Their call is for books. Each of the governors proposes to found a university in his province. In these cases, also, the selection of books is left to our secretary. I could give other incidents to prove that not all Chinese hate the foreigner nor the missionary. Before the *coup d'état* in 1898 so many Chinese scholars—heathen—expressed a desire for an outline of Christianity from the earliest time, as a preparation for the careful study of our Bible, Mr. Richards asked me to prepare an outline Bible, somewhat after the plan of that prepared and published by the Salvation Army for their work in India, and which has proved most helpful. I prepared the outline and it was accepted by our society. The imprisonment of the emperor stopped all progress, and the manuscript, with many others, was shelved until the tide turned. In December, at a Conference of Methods, the missionaries almost without exception expressed a desire for such an outline for use in their respective fields. Now that missionaries are returning to their stations and being honorably and cordially received by the officials and gentry, as well as with tears of joyful gratitude by the native Christians, it seems the right moment to take up the matter of publication. We hope to make it an uplifting influence throughout the length and breadth of China, and to have it as attractive as possible through good illustrations, for the literati are like children in their fondness for pictures.

REMEMBER THE An old Chinese woman had become a Christian and
SABBATH DAY. wished to keep the seventh day holy, but could never
remember when it came. After much difficulty she hit upon her own plan.
Six chop-sticks were laid on a shelf and each morning when she arose she
took one away. The day when the shelf was bare was Sunday and work
was stopped. On Monday all six sticks went back again, and so the fourth
commandment was kept.

EXTRACTS FROM RECENT LETTERS.

FROM MISS PHEBE L. CULL, MARSOVAN, TURKEY.

AMONG the classes which I teach is one called the third English. It is the upper preparatory, just below the freshman class. I have learned to look upon that class as one of the most important with which I have to do,—perhaps the very most important. This year it numbers twenty-three. There were more last year. Three of the twenty-three have become engaged to be married since the opening of the school year. This is probably their last year of study. It was said to one of these girls, “You will be obliged to drop one study; would you not better leave off your English?” She answered, “Whatever else I drop I wish to keep on with my English.” It will be for the girl her one accomplishment, and will be so considered in her own family and in that to which she is going. She will be able to read, write, and to some extent speak simple English. Every business man values a knowledge of English in his wife. Mr. Nigohossian, who is repeatedly mentioned in Mrs. Farnam’s article, “A Visit to Broussa,” published in the April number of the *LIFE AND LIGHT*, says, “My wife was my best teacher of English.” His wife studied as a child in a school carried on in Constantinople by a Mrs. Newman, an English lady. Mrs. Nigohossian married in early life without ever completing a course of study, but she had acquired idiomatic English, and the value of the lessons she learned is being tested with every visit of the foreign friend of missions to the church of Brousa, when her husband is invariably called upon to act as interpreter; and this is only one small illustration of the open door used by a versatile and wonderfully active man of business.

When our girls became engaged I looked for flightiness or preoccupation in class. On the contrary, the new relation upon which they have entered has had the most steadying effect upon every one of them. The very next day, after an elaborate public betrothal, they were found in class attentive in manner and faithful in preparation. The teacher in such cases feels, “These are my best chances for touching and quickening lives.” The varied

lessons of the reading book furnish some admirable texts, and the personality of teacher and pupil must act and react upon one another.

There is much work in just this growing, expanding stage of the mission that can be best done by the missionary lady. There is not time for a slow development through decades of years. The people are bringing their daughters to be taught; they want to overtake the Christian civilization that has left this land so long so far in the rear. They long to get for their children what no school established simply for the teaching of languages and sciences can give them. The lessons must be driven home by one who believes in the absolute truth of the things she teaches. Frequent reinforcements among the teachers are needed that the vitality of the school may be kept up. And what shall one say of Mrs. Smith's department, the young college boys' home, of the two orphanages to be superintended; of the great crowd of women from the city always coming and making demands upon the sympathy and the judgment of their missionary; of the indirect, no less than the direct aid that is always being required in the hospital work? One missionary lady is always acting as the representative of those seeking medical aid. I look at the faces worn to attenuation by this very burden of sympathy and responsibility for lives and souls. . . .

FROM MISS EMILY HARTWELL, FOOCHOW, CHINA.

"Will you come and see my roses?" asked a pleasant voice. "The crimson velvet, matchless mermets and golden Marshal Niels all grow equally well under the gardener's care; and the greater the care the sweeter they seem to grow." "What a contrast from the white wild roses that cover the hillsides," I remarked; "they have no fragrance, and the petals fall in a single night. They are not worth gathering, with all their thorns." "Ah, these sweet ones have not lost all their thorns, either," she said, smoothing her pricked fingers as she arranged a bouquet for me. "But the thorns surely grow less as the petals grow more," I replied, "for the wild bush is a perfect briar."

How much like our women are the roses, thought I. Like wild briars, they await the gardener's care to perfect them; fragrantless and thorny, but roses yet, capable some day, after Christian nurture, of being transplanted into God's garden for perfect development under the Master Gardener, who can add fragrance as well as beauty. And as I took the crimson, blush and gold, their fragrance seemed to whisper, "Somebody cares."

With the gifts of those who "cared," over one hundred of these neglected ones have been gathered into women's station classes in connection with the city station this last year. The station classes sift out the best women, and also provide for the training of many who cannot possibly be spared from

their families to enter a boarding school. These station classes are not feeders for the Woman's school only, but as these mothers are brought into the church they bring their children into the day schools, and from the day schools they advance into the higher schools. This past year two boys entered Foochow College whose mothers had been brought into the church through the two station classes last year, and two or three more will enter this year, while others are preparing. So we can feel that the women's station classes not only bring in future Bible women, but, we trust, future preachers and teachers also.

In each of the five station classes one or more girls have attended without pay. In most cases these have learned to read faster than the women. Sometimes, as they are large girls, they cannot be spared from home to go to boarding school; but three girls have gone to the Ponasang school from the city station classes, and more would go if there were room at Ponasang; so we hope the new building will soon be erected.

The Christian Endeavor convention of last year led several women to unbind their feet, as it showed them the great advantage the large-footed women had over them in being able to attend the meetings; with others the sight of those great numbers was the needed inspiration to keep them brave and fearless during the bitter summer. Certain it is that all the preachers testified that while some of the men inquirers fell away, the women came faithfully in spite of all the threats. The most remarkable instance was at Cieng-muang, a country village, where some of the women walked two miles and more, and about ten women attended class for two months during the troubles and extreme heat, and this without any financial aid, simply because they were so anxious to continue their study.

A good proportion of the women in the station classes are professed inquirers, enrolled on church records; all are interested in the truth, and most if not all have given up idolatry. In all the classes some have united with the church, but the proportion has been larger in the three classes of two years' standing than in the two opened in 1900, showing a gradual development and growth in Christian life. A mother and daughter who had been members of the A-da-cang class joined the church at the communion when the excitement was highest, and all the churches were guarded by Chinese soldiers.

Although many of these women are poor widows, and cannot help much financially, is not the fragrance of their prayers and testimony just as sweet to the Master? Could you have attended the "echo" meeting in the A-da-cang woman's Endeavor Society after the convention, or heard the helpful thoughts gathered by the women of the other classes, all centering around

the theme of personal consecration to the Master's service, would you not have been encouraged? Shall we not all carry it on our hearts to *care* more, and lead others to care too, that more of these neglected ones be nurtured for God's garden, ready for the angels to gather for you to meet in that land which is "fairer than day"?

FROM MRS. HENRIETTA S. CHANDLER, MADURA, SOUTH INDIA.

I have been greatly encouraged this last year by the growth in Christian activity and love of the women of the West Gate church. The pastor's wife is one who is never weary in well-doing. The women support a Bible woman entirely themselves. This woman, whose name is Mary, works for the sick, the poor and the afflicted of the church, and also among the Roman Catholic women living near the church. She has a very few Hindu women on her list, but her chief care is for the women of the church.

We have been much interested in the conversion of an old heathen woman who was most bigoted and a kind of sorcerer. She was for a long time very violent in her opposition to Christianity, but the Truth finally conquered her. She saw the Lord Jesus coming to her in a wonderful dream and calling her to follow him. After this she turned from heathenism completely, and in one of my meetings gave up her implements of exorcism. They were a brass plate for mixing sacred ashes, which were considered very holy after her prayers over them, brass cups for burning camphor and incense, one also for sandal-wood paste, and a brass trident on which she would spike limes which were particularly pleasing to the god. After various incantations with this trident, and prayers, she would tie a small yellow cord around the neck of a sick child, and the child was supposed to get well! She was baptized by the name of Lydia, and her fervor and faith are really wonderful. She is very old and getting very feeble; evidently has not long to live. Once when she had fever she went and lay down on the porch of the church, thinking that in God's house health would surely be given to her. Her son has completely cast her off and will do nothing for her. It seems to me that such heartlessness must merit the curse of the Lord. It seems, however, to be the influence of his wife more than his own wish. How much power these ignorant women wield!

FROM MISS CLARA L. BROWN, NIIGATA, JAPAN.

The children have come to understand in part our true motive and love for them in teaching them of Christ and his love for them. As I always have to tell you, there are some, yes, many, who misinterpret our motives, and are ready at any time to throw a stone into our midst; but it is wonder-

ful how soon even the worst of them will become captivated by the Bible story, and listen with mouth and eyes wide open, entirely forgetting the mischief they had planned.

The Saturday night preaching services are becoming better attended as the weather is growing warmer, though we never failed of an audience even in the coldest winter night. We were favored with a comparatively mild winter; on the other hand there was much of sickness.

I am trying to do what I can for the young men, teaching two classes a week in English, and these followed by an hour's Bible lesson for those who wish to stay; nearly all of them do with hardly ever an exception. Mr. Nagasaka, my helper, is preparing a series of lectures to give to these young men's classes, and by personal conversation with them in their homes is gaining an influence for good over their lives and habits. It is very difficult for a young man to come out and openly confess Christ here in Niigata, but when they go to Tokyo, and come in contact with Christian life in the metropolis, the faith that they have secretly nourished is no longer a thing to be ashamed of and they are ready to receive baptism, and, on their return, take a strong stand, even against the opposition of parents.

In the church Sunday school we have this year begun to use the International Lessons, and I find the interest in my class of young girls has been much increased by the change. They are now anxious to study for themselves, and have a praiseworthy pride in the interest they take in preparation.

With the assistance of my helper I am sending two sets of Bible lessons to women in the country, and I have reason to believe they are well studied. Last year one class finished the Gospel of Matthew, and with these we are now taking up a special study of the parables. In some of these country towns there is no Sunday school or regular religious service which they can attend; and even here in the city, where there is an established Sunday school and Sunday service, the women often have to stay at home to "keep the house," for it is almost an unknown thing in this land for a house to be shut and fastened with lock and key while the whole family go to church. The custom of the country does not allow the house to be left alone, and if, perchance, both husband and wife should be away when a guest called, it would occasion most profuse apologies at the time of the next meeting. You can readily see how difficult it is for a woman to go out or to have much society outside her own home, and to be a regular attendant at Sunday school or church service is next to an impossibility. So for some of these women I am trying to start home lessons, using the same International Lessons as in the church Sunday school; by all studying one and the same portion I hope they may come to it with more interest.

Our Work at Home.

HOW FAR ARE WE PERSONALLY RESPONSIBLE FOR RETRENCHMENT?

BY MRS. L. E. LEARNED.

(Read at a meeting of the Eastern Connecticut Branch).

A FEW months ago, when April and March seemed to have suddenly changed places, and the crocuses and daffodils, and even venturesome little dandelions, were surprised with the snow coverlid that was tossed over them, the birds shared in the bewilderment, and wondered where they were to find breakfasts. In pity for them we scattered food in a sheltered nook, and then watched with much pleasure its acceptance. One robin delighted us with his friendly confidence, and when he flew off we thought he would surely come back with his brothers and sisters and cousins; but back he came, time and time again, with no brother robin, until we voted him a selfish bird not to spread the good news and share his good fortune. Poor robin! I suppose he did not realize that over the river, where so much more snow fell, the robins were hungry and had no such feast offered. Little Ruth says, "I think he might know, and I think he is very selfish."

As the angels look down upon us, do they sadly say: "How can they be so selfish, feasting themselves and not calling their brothers and sisters to share the bread of life? Don't they know of the famishing ones? They surely might know."

Yes, we might know; and in a general way we do know that over in China and India and Africa there are sad hearts and homes because we have not sent the tidings of Christ's call to the weary and heavy laden. We pity them, too.

We knew that there was great suffering among the poor in New York last winter, and we were very sorry; but when a letter came telling us that a maid who used to be in our family was living there in great destitution, with a sick husband and starving little ones, we put sentiment into action, and hastened to send substantial relief. And if we had let the letter lie unread until one of the children actually died of starvation we could hardly have forgiven ourselves.

But isn't that exactly what we are doing when we fail to read our *Missionary Herald* or our LIFE AND LIGHT, which so carefully gather the news, that we may see just where and what the need is?

When gifts for the treasury slacken, and the Board has to report a shrinkage in receipts, is it not probable that if we could trace the connection we should find that some one of us, with lessened income, feeling some expense must be curtailed, concluded she would do without *LIFE AND LIGHT* this year, and so missed the thrilling series of heroism and martyrdom in China. Was there one of us who read these through without a throat aching with suppressed sobs? Shall our missionaries, our substitutes, scrimp and deny themselves, and give every penny they can eke out to make good our shortcomings? Is the work any more theirs than ours that we should allow, compel, them to do it? We thought when we made our ten per cent advance, in response to the urgent call, it was about all we could do; but if it is a question of life or death—and it surely is—are we sure that we cannot give a few cents more a month? Most of us would far rather give more if possible than take the time and strength and patience to interest and enlist others, but if we actually have no more money to give, this remains for us to do before it can be said, "She hath done what she could."

We must not think that our mite will make so little difference that it is scarcely worth while. It would do every one of us good to sit beside our Branch treasurer, and with her go over the year's accounts, comparing the gifts from each auxiliary with those of previous years, and see the joy with which a little gain from each is hailed, or how small a deficit on the part of each it takes to make a sorrowful loss in the aggregate.

More than any words which could be written here would it deepen the sense of personal responsibility for retrenchment.

"AN HUNDRED FOLD."

BY MRS. ABBY C. LABAREE.

ONE of my earliest recollections is a small Ceylonese basket that always occupied a prominent place in our parlor. It contained a sampler, some miniature Hindoo garments, and two small books in the Tamil language, together with some letters, now faded and yellow, bearing the signatures of the sainted Dr. Spaulding and Miss Agnew.

It was not specially ornamental, and I often wondered that mother cared so much about it. Yet we children were familiar with its story, and knew that the sampler and the garments were the work of Mootoopully (Pearl Child), a little girl in Miss Agnew's school at Oodooville, supported by our mother, and according to the custom then obtaining in regard to beneficiaries, named Margaret N—, after my grandmother. The sampler bears date of 1842, and Margaret had then been in the school five years.

In 1846 she left to marry a Mr. Arnold, a graduate of Batticotta Seminary. Both were Christians. For a while Mr. Arnold wrote to my mother for Margaret, but after a time the correspondence ceased, but mother still followed them with her prayers.

In the nineties the Woman's Board met in Boston, and it was my delightful privilege to listen to Mrs. Howland, as she told most interestingly of the work among the women of Ceylon. My blessed mother had just gone to her reward, and I felt a strong impulse to learn something of her protégé, and sought an interview with Mrs. Howland, but she had left before I reached the platform. Later a letter addressed to her, and answered by Miss Howland, gave me the following facts: Margaret and her husband, a man greatly beloved for his character and for his work's sake, had both "died in the Lord." Their children were Christians, and had married Christians. Their grandchildren are Christians. The letter closed with this sentence "Your grandmother's name is precious on the other side of the globe, and we can be sure those children and grandchildren have been blessed in answer to your mother's prayers."

I write this simple story as I have often told it, sure that the gift and prayer, followed by such an abundant reward, will be an inspiration to others. Surely one of the blessings of advancing years is that so often, even here, "faith is lost in sight." What a foretaste of the glad surprises of the Better Land, if only we "sow bountifully"!

SIDELIGHTS FROM PERIODICALS.

It seems to be the belief of editors that the reading public needs "Fiction Numbers" in the summer. Few sober discussions of missionary lands, customs, problems, are discoverable in this gay society. Prof. G. Fred Wright, of Oberlin College, *Review of Reviews*, July, writes upon "The Russian Problem in Manchuria."

Forum, July. "A Plea for the Integrity of China," W. C. Jameson Reid.

Contemporary Review, June. "The Missionary in China," H. C. Thomson.

Outlook, June 22. "Eight Months of Parleying in China," Arthur Smith.

The *Missionary Review*, as always, will furnish much material for general missionary studies.

TOPICS FOR AUXILIARY MEETINGS.

August.—Mohammedanism.

September.—The Uprising in China.

October.—The Transformation of Japan.

November.—Thank-Offering Meetings.

December.—Review of the Year.

TOPIC FOR SEPTEMBER.

The Uprising in China: Its Results; Present Condition; The Future of Woman's Work; Duty of Home Societies with reference to it.

This subject for the opening meeting of our auxiliaries in the fall is so full of interest and so recent in its development that little assistance is needed by leaders. All the secular papers and magazines of 1900 and the early part of 1901 have been full of articles upon the subject written by the most eminent writers. While the missionaries and members of the different legations have had the most prominent places in all newspapers, we scarcely need call attention to any special articles, but leave to each society entire freedom of selection.

The Missionary Review of September, 1900, has an article on "Anti-foreign Uprising," by H. P. Beach. The February number, 1901, of the same magazine has a very comprehensive article on "The Noble Army of Martyrs," by John R. Hykes.

From the great amount of matter in *The Missionary Herald* we direct attention to "Our Missionaries in North China," in July, 1900. "Present Situation," by Rev. Dr. D. Z. Sheffield, March, 1901. Two interesting articles will be found in December, 1900, "Shansi and What Remains," and, "After the Rescue at Peking," by Rev. Dr. A. H. Smith.

A series of Articles on "Why the Chinese Dislike Foreigners," by Dr. A. H. Smith, will be found in *The Outlook* of January 16, February 16, March 16, 1901.

The Congregationalist of March 2, 1901, contains an article by Rev. H. P. Perkins on "Justice to Native Christians in China." In the same paper of Feb. 2, 1901, is "Transformation of Peking," by Dr. A. H. Smith. In the paper of June 29, 1901, is an article by Hon. John W. Foster on the "Mission Question in China."

The paper given by Secretary Judson Smith at the last annual meeting of the American Board on "China, the Situation and the Outlook," can be obtained at the rooms at the Congregational House. It will prove to be of great value.

"The Appeal of the Century to Christian Women," by Mrs. C. M. Lamson, will be found on page 461 of the October, 1900, number of *Life and Light*. On page 442 of the same number is an appeal from Miss Ella J. Newton for the work in China. The Memorial of Miss Morrill and Miss Gould, which tells of the sad ending and beautiful living of these our martyrs, will intensify any interest and rouse enthusiasm in those who listen to its pathetic pages for the first time. It may be obtained for twenty-five cents by applying to Miss Hartshorn, Congregational House, Boston.

Various other leaflets will be found useful, and may be obtained in the same place, such as "A plea for the King's Treasury," by Mrs. E. R. Montgomery; "Relative Values," by Mrs. C. M. Lamson; "Present Urgency in Missions," by Mrs. Joseph Cook; "Obligations to the Pledged Work of the Board," by Miss Kyle, Miss Carruth and Mrs. Capron.

The A. B. C. F. M. publishes in its Envelop series a leaflet entitled "China: Its present appeal: Missionaries defended;" Handbook A. B. C. F. M.

ANNUAL MEETING.

THE thirty-fourth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Pittsfield, Mass., on Wednesday and Thursday, Nov. 6 and 7, 1901. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 5th.

The ladies of Pittsfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 5th to Mrs. James W. Hull, 40 Appleton Avenue, Pittsfield, Mass. For delegates and others who may desire to secure board suitable places at reasonable rates will be recommended on application to the above address.

WOMAN'S BOARD OF MISSIONS.

Receipts from May '8, 1901, to June 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Brunswick.</i> —Mrs. Charles A. Perry,	30 00	
<i>Castine.</i> —Desert Palm Soc.,	33 40	
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 48.60; Belfast, Aux., 30; Boothbay Harbor, 45.31; Ellsworth, Aux., 40; Foxcroft and Dover, Miss. Soc., 6.31; Hamden, Aux., 60, Extra-Cent-a-Day Band, 16.75, M. C., 5.25; Machias, Friends of Missions, 20; Searsport, Ch., 20; Skowhegan, Aux., 13.50; West New Portland, 50 cts.,	306 22	
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Baldwin, C. E. Soc., 2.50; Cumberland Centre, Aux., 9.45; Farmington, C. E. Soc., 10; Harpswell Centre, Aux., 6, Cradle Roll, 10; Lewiston, Aux. (with prev. contri. const. L. M's Mrs. C. M. Geer, Mrs. W. H. Scruton); Litchfield Corners, 8.50; Phippsburg, Ladies, 6.90; Portland, A. M. P., 5, Bethel Ch., 10, High St. Ch., 2, Mr. Horatio Staples, in mem. of Mrs. Staples, 10, State St. Ch., Int. and Prim. S. S., 4.29, West Ch., Aux., 5, Woodfords Ch., Aux., 3.50, Prim. S. S., 2; South Berwick, Aux., 26.20; South Freeport, Aux., 34, C. E. Soc., 1; Waterford, Friends and S. S., 15; West Falmouth, Second Cong. Ch., 12; Westbrook, Aux., 16, Warren Ch., Aux., 10,	209 34	
Total,	578 96	
LEGACY.		
<i>Bangor.</i> —Legacy of Mrs. Nancy P. D. Wyman, additional, Charles B. Wyman, Exr.,	50 00	
NEW HAMPSHIRE.		
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Brentwood, Aux., 3.50, M. C., 50 cts.; Concord, Aux., 10, Willing Workers M. C., 15; Farmington, Aux., 18.22; Lempster, Two ladies, 1; Lyme,		
Prim. Dept., S. S., 5; Manchester, First Ch., Wallace Circle, 5, Franklin St. Ch., C. E. Soc., 25; Nashua, Aux., 77.11; Park Hill, Friends, 5.20; Warner, Aux., 6,	171 53	
VERMONT.		
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barre, Aux., 10.50; Barton, C. E. Soc., 8; Bennington, First Ch., 36.32; Berkshire, East, 5; Brookfield, Second Ch., C. E. Soc., 5; Burlington, First Ch., 55, M. B., 28.13; Enosburg, C. E. Soc., 5; Franklin and Grand Isle Co's Conference, 5.46; Greensboro, C. E. Soc., 5; Hartford (with prev. contri. const. L. M. Miss Elizabeth Howard), 21.74; Newport, Cradle Roll, 8.50; Randolph Centre, C. E. Soc., 7.10; Springfield (of wh. 50 const. L. M's Mrs. M. L. Lawrence, Miss Jennie E. Baker), 61.80; St. Johnsbury, North Ch., Aux., 8.60, S. S., 12.67, South Ch., Miss Ely's Class, S. S., 8.50; Westminster West, 17.30; Woodstock,	334 62	
Total,	334 62	
MASSACHUSETTS.		
A Friend, 30 cts., Miss Norton, Th. Offs., 3.30,	3 60	
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Ballardvale, Union Cong. Ch., Jr. C. E. Soc., 3; Lawrence, South Cong. Ch., Cradle Roll, 5.65; Lexington, Aux., A Friend (to const. L. M. Miss M. Alice Munroe), 25; Maplewood, Aux., 28.66; Melrose, First Ch., C. E. Soc., 6.12; Melrose Highlands, Cong. Ch., W. C. League (with prev. contri. const. L. M. Mrs. W. C. Bates),	68 43	
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Adams, Aux., 36.16; Curtisville, Aux., 17.75; Dalton, Aux., 148.23, Y. L., 138.35; Hinsdale, Aux., 18; Housatonic,		

Aux., 18.86; Cradle Roll, 3; Lee, November Club, 20, Jr. C. E. Soc., 45, S. S. Class, 3.22; Lenox, Aux., 26.11; Peru, Aux., 10, Top Twig, 9.42; Pittsfield, First Ch., Aux., 7.50, Coral Workers, 25, Memorial, 50, Pilgrim Mem., Aux., 13, South Ch., Aux., 16.43; Sheffield, Aux., 15.15, C. E. Soc., 4; South Egremont, Aux., 36; West Stockbridge, Aux., 15, Two friends, 225,	901 18
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Bradford, Aux., 2.56; Haverhill, Centre Ch., Harriet Newell M. C., 15, Cradle Roll, 5; Newburyport, Powell M. C., 7.66,	30 12
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. Miss. Soc., 4.25, Washington St. Ch., Aux., 6.70; Cliftondale, Aux., 5; Danvers Centre, First Ch., Mission Study Class, 25; Danvers, Maple St. Ch., Aux., 22; Gloucester, Aux., 38.26; Lynn, Chestnut St. Ch., Aux., 3.75, Central Ch., Aux., 3, First Ch., Aux., 30; Manchester, C. E. Soc., 15; Middleton, Aux., 3.16; Peabody, Aux., 33; Salem, Tabernacle Ch., Aux., 5.80, Pro Christo Soc., 10; Swampscott, Aux., 1,	205 92
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 7.70, Mission Study Class, 5.70, Sunshine Band, 5.39; Millers' Falls, S. S., 2; Shelburne Falls, Aux., 43.57, Light Bearers, 10,	74 36
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, First Ch., Jr. C. E. Soc., 5, Second Ch., Aux., 16; Amherst, South (25 const. L. M. Mrs. William Dickinson), 36.10; Easthampton, Cov. Band, 9.80; Granby, Aux. (with prev. contri. const. L. M. Mrs. R. C. Bell); Hatfield, Wide Awakes, 10; Haydenville, 7.75; North Hadley (with prev. contri. const. L. M. Mrs. R. M. Montague); Northampton, First Ch., Aux., 3, Edwards Ch., Aux., 15.55, Jr. Aux., 25; South Hadley, Mt. Holyoke College, Y. W. C. A., 400, Aux. (25 const. L. M. Mrs. Norman Preston), 38.81; Southampton, Aux., 26,	1,622 38
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux., 140.75; Holiston, Aux., 21; Milford, Cong. Ch., Ladies' Ben. Soc., 35; Natick, Aux., 23, Ruth and Alice Mulligan, 2.50; South Sudbury, Helping Hands Soc., 10; Wellesley, Aux., 32.40, Sale of coin, 1.75,	266 40
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 25, Wendell Ave. Ch., Jr. C. E. Soc., 1; Hanover, Aux., 1.75; Whitman, Aux., 5.41; Wollaston, Mission Study Club, 10,	42 16
<i>No. Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Pepperell, W. M. Soc., 5; Shirley, Cong. Ch., Helping Hands, 5; South Acton, Aux., 2.50; Westford, Aux., 7.28,	593 01
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Fall River, Aux.,	266 40
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 12, Third Ch., Aux., 15; Feeding Hills, Golden Rule M. C., 16.25; Holyoke, First Ch., Aux., 66, C. E. Soc., 10, Second Ch., C. E. Soc., 5; Springfield, First Ch., Aux., 426.59,	330 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Arlington, Aux., 20.11; Auburn-dale, Jr. C. E. Soc., 15; Boston, Miss Atkinson, 10, Mrs. Chase, 5, Central Ch., Aux., 24.25, Mt. Vernon Ch., Aux., 1, Prim. Dept., S. S., 7.50, Old South Ch., Cradle Roll, 9, Park St. Ch., Aux., 432, Shawmut Ch., Aux., 307.25, Union Ch., Aux., 50, Y. L. Aux., 70; Brighton, Jr. C. E. Soc., 15; Cambridge, First Ch., Aux., 41.53, Shepard Guild, 6.27, Captains of Ten, 5, Pilgrim Ch., Aux., 11.54, Prospect St. Ch., S. S., through Aux., 21.21, Jr. C. E. Soc., 10, Wood Mem. Ch., Aux., 6.17; Chelsea, Third Ch., Jr. C. E. Soc., 1; Dedham, Aux., 42.77, Allin Jr. C. E. Soc., 15; Dorchester, Second Ch., Aux., 2.40, Y. L. M. Soc., 127.43, Village Ch., Aux., 31, S. S., 10; Everett, First Ch., Ladies' Miss. and Aid Soc., 25; Jamaica Plain, Boylston Ch., Y. L., 10, Central Ch., Dau. of Cov., 45; Needham, Aux., 12; Neponset, S. S., 5; Newton Centre, First Ch., Maria B. Furber Miss. Soc., 65; Roslindale, Aux. (25 const. L. M. Mrs. Mary R. Tzyzer), 36.55; Roxbury, Walnut Ave. Ch., Aux., 20; Somerville, Broadway Ch., Martha E. Whitaker Mem., 10, Cradle Roll, 6.50, Prospect Hill Ch., Jr. C. E. Soc., 50 cts., Winter Hill Ch., Aux., 15; South Boston, Phillips Ch., Aux. (25 const. L. M. Mrs. J. W. Haskell), 30, C. E. Soc. (const. L. M. Miss Katharine S. Haskell), 25; West Roxbury, Cradle Roll, 19.40,	1,622 38
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Baldwinville, Aux., 18; Clinton, Aux., 14; Leominster, Aux., 6.05; North Brookfield, Aux., 21.35; Princeton, Aux., 19; Rockdale, Aux., 35; Sturbridge, Aux., 21; Worcester, Plymouth Ch., Aux. (const. L. M's Mrs. Warren H. Joslyn, Mrs. G. Frank White), 50, Union Ch., Aux., 50,	234 40
	Total, 4,943 58
LEGACIES.	
<i>New Bedford.</i> —Legacy of Mrs. Susan P. Mayhew, final payment,	747 05
<i>Upton.</i> —Legacy of Mrs. Delucia Ward, to Worcester Co. Branch, to const. L. M's Mrs. Lucy K. Eames, Mrs. Alice M. Benson, Mrs. Josephine S. Walker, Mrs. Laura A. Claflin, Mrs. Lydia S. Chamberlain, Miss Mary E. Chamberlain,	400 00
<i>Westborough.</i> —Legacy of Mrs. Nancy A. Burnap, final payment, Mr. F. E. Corey, Exr.,	166 67
<i>Weymouth.</i> —Legacy of Miss Helen M. Rhines, John B. Rhines, Exr.,	500 00
<i>Worcester.</i> —Legacy of Albert Curtis,	40 00
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Pawtucket, Park Pl. Cong. Ch., C. E. Soc.,	5 00
	Total, 5 00
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Ashford, Aux., 22;	550 84

Bozrah, C. E. Soc., 5; Brooklyn, Aux., 21.38; Central Village, Aux., 9.50; Colchester, Aux., 42, Miss. Study Club, 3.18, Cradle Roll, 2.75, Wide Awake M. C., 6.72, Boys' M. B., 5 15; Goshen, Y. L. Aux., 3.05; Greeneville, Aux., 37.65; Grotton, Aux., 43.41; Hampton, M. C., 2; Jewett City, Aux., 10; Lebanon, Aux., 20, New London, First Ch., Aux., 65.10; Second Ch., Aux., 32.75; Norwich, Broadway Ch., Aux., 432.50, First Ch., Y. L. Aux., 12.55, Park Ch., Aux., 158.13, Second Ch., Aux., 50, Thistle-down M. C., 148.21, C. E. Soc., 18; Plainfield, Aux., 18.15; Preston City, Aux., 14, Preston Long Soc., Aux., 14; Putnam, Aux., 15, Cradle Roll and Sunbeam M. C., 10.59; Salem, C. E. Soc., 7.58; Scotland, 3.37, A Friend, 2; Taftville, 12.45, Jr. C. E. Soc., 28.05; Thompson, Aux., 18.40; Wauregan, Busy Bees M. C. (const. L. M. Miss Ethel Swan), 25; Woodstock, Aux., 1; Woodstock, East, Ben. Soc., 10; Woodstock, North, Aux., 13, 1,343 62

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 24.71; Ellington, Aux., 16; Farmington, Aux., 30; Glastonbury, Aux., 235.80; Hartford, Farmington Ave. Ch., M. C., 5, First Ch., Aux., 16, Park Ch., Aux., 13, S. S., 30, Windsor Ave. Ch., Miss Clara E. Hillier, 1,000; New Britain, First Ch., Aux., 77.72; Rockville, Aux., 50; Simsbury, C. E. Soc., 8.75; West Hartford, C. E. Soc., 10, Cradle Roll (const. L. M. Miss Martha A. Waterman), 25, 1,541 98

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Jr. C. E. Soc., 3; Barkhamstead, Aux., 15; Bethel, W. B., 2, Bridgeport, Olivet Ch., B. M., 10; Canaan, Aux., 4.50; Chester, Aux., 61.90; Derby, First Ch., Aux., 37.70, C. E. Soc., 31.36, Second Ch., Aux., 12; Easthampton, Aux., 42.20, Snowflakes, 40 cts., Cradle Roll, 4.45; East Haven, Aux. (25 const. L. M. Mrs. Frances E. Bradley), 39, C. E. Soc., 3.16, B. B., 13; Easton, Aux., 11.55, S. S., 3; Essex, Aux., 38.40; Falls Village, C. E. Soc., 5; Georgetown, Aux., 12, Friends, 12; Guilford, Third Ch., Aux., 13; Kent, Aux., 22.40, Cradle Roll, 1, Jr. C. E. Soc., 1.60; Meriden, First Ch., C. G., 5, Cradle Roll, 15, C. E. Soc., 15, Jr. C. E. Soc., 5, Centre Ch., Aux. (with prev. contri. const. L. M's Mrs. John Sutliff, Mrs. John Tait, Mrs. George M. Barnes, Miss Mary A. Wood, Mrs. John Merriam), 111, Liberty Club (const. L. M. Miss Alice R. Pratt), 25; Middlebury, Aux., 2; Milford, First Ch., Friends, 6; Milton, Aux., 16; Monroe, Aux., 10.50; Mt. Carmel, Aux. (const. L. M's Miss Emma E. Dickerman, Mrs. S. H. Conklin), 50, C. E. Soc., 10; New Hartford, C. E. Soc., 10; New Haven, Centre Ch., Aux., 750.64, Y. L., 155, Jr. M. C., 67.45, Ch. of the Redeemer, Y. L., 40, B. B., 50, Davenport Ch., Aux., 23, Cradle Roll, 6; Fairhaven, Second Ch., Aux., 23.11, Dwight Pl. Ch., Aux., 93.22, C. E. Soc., 25, Grand Ave. Ch., Y. L., 4.38, Helpers, 7.07; Torrington, Centre Ch., Aux., 113.75, 2,043 74

Total, 4,929 34

NEW YORK.

New York City.—Friends, 75 00
New York State Branch.—Mrs. F. M. Turner, Treas. Twenty-fifth Anniv. Silver Off., 903.87, Dudley Mem., 1,000; Berkshire, Aux., 1; Brooklyn, Beecher Mem., Jr. C. E. Soc., 5; Flatbush, Aux., 12.50, Park Ch., Aux., 5, Tompkins Ave., Aux., 100, Jr. C. E. Soc., 5; Buffalo, First Ch., C. E. Soc., 10; Canandaigua, Aux. (with prev. contri. const. L. M. Miss S. L. Bristol); Columbus, Aux., 3.50; Elmira, Park Ch., Aux., 48; Fairport, Aux., 50; Flushing, Aux., 9.63; Gloversville, Aux., 11.75, Miss McGregor's S. S. Class, 3.75, Jr. C. E. Soc., 2; Jamestown, Aux., 5; Niagara Falls, C. E. Soc., 15; New York, Bethany Ch., Cradle Roll, 5.25; Neath, Pa., Aux., 5.62; Patchogue, Aux., 15; Pottersville, Pa., 1.76; Rochester, Mrs. Geo. W. Davison, 5; Syracuse, Danforth Ch., C. E. Soc., 5, Y. L., 10, Geddes Ch., Willing Workers, 1; South Hartford, Aux., 10; Utica, Plymouth Ch., Aux., 5; Walton, Aux., 18; Wellsville, Aux., 2.15, Busy Bees, 2.50; West Warren, Pa., Ch., 2.19. Less expenses, 84.76, 2,194 71

Total, 2,269 71

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 12; Fla., Melbourne, Jr. C. E. Soc., 5; Ormond, Jr. C. E. Soc., 8.50; N. J., Asbury Park, Aux., 5; Montclair, Children's League, 55.90; Newark, Belleville Ave. Ch., M. B., 3; Orange Valley, Y. L. M. B., 11.15; Passaic, Aux., 16.65; Paterson, Auburn St., Prim. Dept., S. S., 1.77; Pa., Germantown, Mr. Hommiller's Bible Class, 5, 123 97

Total, 123 97

ILLINOIS.

Monmouth.—E. E. Barakat, 4 00

Total, 4 00

FLORIDA.

Winter Park.—Pine Needles M. C., 10 00

Total, 10 00

CANADA.

Montreal.—"F." 12; Emmanuel, Aux., Quebec Br., 2; Granby, Aux., Quebec Br., 7.50; Canada, Cong. W. B. M. 353.13, 374 63

Total, 374 63

General Funds, 10,692 64
 Gifts for Special Objects, 3,052 70
 Variety Account, 63 18
 Legacies, 1,903 72

Total, \$15,712 24

Legacy.—Berkshire, N. Y., Legacy of Mrs. Sarah J. Hough to the Woman's Board of Missions "for the use of the International Institute for Girls at San Sebastian, Spain," paid to Edwin H. Baker, Treasurer of the Institute, on June 5, 1901, \$955 23



Board of the Pacific



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THE LIFE OF A HINDU WOMAN.

BY JAMES C. PERKINS.

It is not a happy hour in a Hindu home when it is announced that a daughter is born. The mother sighs, the father looks cross, and no one congratulates him. A missionary who had recently welcomed a little daughter into his family received a call from an influential Hindu, who commenced the conversation as follows: "Sir, I have come to commiserate with you over the unhappy event that has taken place in your family." It did not take the missionary long to assure the Hindu that the birth of a daughter gave him precisely as much pleasure as the birth of a son. The Hindu could not comprehend how any one could look upon the birth of a daughter as anything other than a calamity.

Some years ago, before the British Government stopped the cruel practice, you might have detected a mother throwing her little baby into the river, and if you remonstrated with her the reply would probably be, "It is only a girl; I wish my mother had done so with me." But that is done no longer, so the little girl grows up with her brothers, and until five or six is a merry, romping child with the rest.

Her mother, a typical Hindu woman, rises in the morning very early to

pound the paddy and sweep and tidy the house. Later the father and the sons arise, and are ready to be waited upon by the mother and the daughters of the household as they partake of their morning repast. The males of the household sit down on mats, their legs crossed, with a plantain leaf for a plate before them. Then the mother and the daughters bring the curry and the rice, with the various sauces, and stand patiently and quietly while the "lords of creation" eat. No word is spoken till all is done, when the father and sons arise and leave the room, and the mother and daughters are at liberty to eat what is left. Not only in the matter of eating, but in everything, the position of woman is most servile.

But the months have flown by, and our little girl is, perhaps, six or seven years of age. Offers are now made for her in marriage. Some one of these offers her father gladly accepts, for every woman must be married, and it would be a great disgrace for any girl in his family to pass the age of twelve without being married. The bridegroom may be six, sixteen, or sixty. He and his little bride are paraded around the streets of the town in a fantastically decorated car, they themselves being wreathed with flowers and dressed in the finest of gayly colored cloths. The marriage festivities last for several days, during which time the little bride is enjoying herself intensely, eating rich food and sweetmeats by day, and at night riding about the city in the wedding car, attended by a band of musicians. Afterwards the bridegroom returns to his own house, and the bride goes to her father's house, where she is to remain until she is eleven or twelve years old, when she is expected to go to her husband's house. She wears jewels in her ears and in her nose, a necklace, and bracelets on both wrists and ankles. The Hindu, as a rule, puts all his money in jewelry to decorate his wife.

It may be a year or so later, on some day while the little girl is playing about the house, that she hears a wailing within, and presently the announcement is made that her husband is dead. Immediately the jewels are torn from her ears and nose, her bracelets taken, and her beautiful black hair cut off close to her head. She is supposed to have sinned in a former life, and the offended gods, to punish her, have taken away her husband. She now becomes the household drudge and an object of scorn and loathing. We pity her in her present position, but we would have her remain there if it were possible. But with many, with so very many, it is not possible. So when she is older she is pushed off into another life—a life worse than death.

Occasionally we are able to save one of these widows. One morning I was called onto my veranda to see a mother and daughter. The mother wanted me to take the daughter in my boarding school, and said she would

relinquish all right in her. The girl was about fifteen and a bright, attractive creature, and I could not understand it. The matron of our boarding-school was called, and she found that the daughter had been married when about five years old to a boy of seven, and that the little husband had died when about ten years old. That, now that the widow had grown, her unnatural father was taking steps to have her follow the usual life of the Hindu widow, and that the mother was determined to save her. We admitted her into our girls' boarding school, and in a few years thereafter she was married to one of our trusted helpers. She was saved, but thousands are lost.

What the Hindu women themselves think of their life can be judged by the action they took when the practice of burning widows on the funeral pyre of their husbands was stopped by the British Government. When the matter was being considered by the Government many petitions for the continuance of the practice came from the different classes of the people; and, strange to say, a petition came from the women themselves begging the Government not to take away the privilege of ending "our miserable lives with our husbands." The Brahmins have taught the people that second marriage is, for a widow, a crime. I have asked Hindus for the ground of this belief, but the only answer I have ever been able to get is the following: "If our wives knew they could marry again, when any quarrel arose between husband and wife, as she prepares the food it would be an easy matter for her to poison her husband. But when she knows she can never marry again, and that her life as a widow will be perfect misery, she is very careful to do her utmost to keep her husband alive and in good condition." A somewhat similar reason is given for the non-education of women. "Why, if we educate them, they will know as much as we do, become bold, and we will not be able to keep them in subjection."

Wife-beating is still a far too prevalent custom. I was horrified the first time I ever saw it. I had been in the country only about three weeks, when one day, while driving along one of the streets of Madura, I saw a brute of a man whipping a woman, who was sitting on the ground with her head bowed on her breast, meekly receiving the blows. I stopped my house and intended to have a hand in the matter myself, but the man, seeing the white man, stopped.

On one occasion, while talking on this subject with an educated and apparently refined Hindu, I said to him, "Of course this abominable practice of wife-beating is confined to the lower castes and the uneducated, is it not?" "Oh, no," he answered; "it is not confined to the lower castes." "What," I said, "do you mean to say that an educated Hindu of the upper

classes will strike his wife?" "Yes; they sometimes will," was his answer. "Did you ever strike your wife?" I asked. With rather a sheepish look he replied, "Well, I have switched her ankles a few times when she was stubborn and would not go to the well for water." Strange to say, the women among the lowest castes seem to like it, in moderation, for if a man does not beat his wife other women mock her, and say, "Your husband does not care what you do, is not jealous of you, and does not love you, for he never beats you." I will not vouch for the truth of that last statement, but that is what I have been told by the men, and they are not disinterested witnesses.

The women can stand beating, but they cannot stand being thrust aside to make room for other and younger wives. Bigamy is allowed by many castes, and when other wives are added to the household, the misery of those who have to step aside is so unbearable that many commit suicide.

When I first took charge of the station at Arrupukottai I was startled to have the news brought me one morning that a mother had taken her two little children and jumped into a well the night before. I thought then it was a rare occurrence, but there were many instances during the years of my stay there; and in the very month I left the place for my furlough two sisters, the wives of the same man, took their lives on successive days by throwing themselves into wells.

The statistics give the number of widows in India as twenty-four million. There is no record made of the number of unhappy wives.

TIRUMANGALAM, SOUTH INDIA.

SOME FACTS FOR THINKING CHRISTIANS.

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000 people.

In the United States there are 70,000,000 people and 80,000 ministers, besides other Christian workers.

Out of every 100,000 church members in America, only twenty-one go to the foreign field.

Forty million heathen die every year.

They are dying at the rate of 100,000 a day.

Christians are giving at the rate of one-tenth of a cent a day.

Of every dollar given for Christian work, we spend 98 cents on our home work and two cents for the heathen.

We give one cent a year for each heathen soul.—*Selected.*



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FROM MISS FRANCES K. BEMENT.

SHAO-WU, April 11.

I WENT to visit one of my day schools in a village three miles down the river. We started early and went up to the house on Crystal Hill, for Sister had heard that the apple trees planted there were in bloom. She wanted to see the apple blossoms; she said it would seem like home. The little boy whose father had been watchman at the Hill house went with us, and as we were coming back he said, "I'll take you across the river, that will save you going way up to the ferry and then walking back again. The boat was very small; when our coolies and sedan chairs were on, there was hardly room to move. Just as we started some boats were coming up, and their ropes crossed our boat as the men were towing them along. We

hardly knew for a few minutes whether the little boy, about twelve, was going to be able to get untangled and cross the river or not. But we crossed safely, and had saved nearly an hour.

There were fifteen pupils in the school; the village is very small. The chapel was destroyed during the trouble in the summer, but it has been rebuilt far better than it was at first.

We examined each pupil and gave them some little cards. Before we left the chapel where the school is held a crowd had gathered around. Several urged us to go to their homes. We finally went to see the little baby boy, two weeks old, whose arrival was the cause of Sister's spending her first Sunday in the country. They call the baby Samuel. The Chinese Christians are very fond of choosing Bible names for their children.

The father had to tell over some of his experiences during the trouble, when the pastor and most of the Christians had fled, and his friends urged him to do the same. He had to remain, being too sick to leave, but he and his old mother knelt down and spent the whole night in prayer, and the next morning the mob had dispersed. Yesterday afternoon Miss Walker was not well, so I went alone to the women's class. My usual helpers were not able to be present, so I took two of my smaller girls upstairs to help out. You would have enjoyed seeing them: the women, two of them over sixty, studying, and the two little girls helping me teach them. The girls seemed to enjoy it as much as the women did. The women are really happy at having this opportunity of learning even a little. I hope it may do good.

You would think there was a great deal of confusion if you could visit my school. The smaller ones have a room, or rather sort of open court, to themselves, and they all study out loud. The Chinese think that is the only way to study; so I am not attempting to have the smaller ones study quietly until I get a building and can see that they do it.

When one of the smaller ones has learned her lesson she goes to the teacher and lays her book on his table, and turning her back she recites, often swaying back and forth with the rhythm of the verses, and with the different tones it is rather musical I admit. I suppose these different tones in the Chinese language make it more necessary that the pupils study aloud so they will be more exact. I told the cook the other day that if we waited breakfast I was afraid the cat would get cold, instead of saying cereal, by using the same word, *mei*, in a different tone. Perhaps if we foreigners studied aloud more we would get along better. As it is we make not a few mistakes. Sister, the other morning, told the woman to take all of her nose out and air it, instead of using the right tone and saying bedding.

I wish you could visit our Woman's Bible Class. There were twenty-one present to-day. They come because they want to learn. The first hour was taken up by the prayer meeting. The subject was, "What am I thankful for?" Many were thankful that during the trouble in the summer no one was killed in Shao-wu, and that many who have not been interested before are now coming and wanting to hear the gospel. They prayed that the persecutors might be led to believe and be saved.

The women are very thankful for the opportunity of learning more of Jesus and his love. They seem to think it strange and new that they can go to God and talk with him about anything that troubles them, and to know that he is interested in the smallest details of their lives seems almost more than they can believe. Pray for them that they may really learn to be of service in bringing others to know the true God.

THE RETURN TO SHAO-WU.

MISS FRANCES K. BEMENT, Dr. Lucy P. Bement and Miss Josephine Walker, after a trip of only thirteen days from Foochow to Shao-wu, find themselves again at their own station. The trip occupied about half the usual time, and is pronounced by Mr. Walker and Dr. Bliss, who are also returning, the best trip the missionaries ever made to Shao-wu. The young ladies prepared the meals for the party in a room eight by nine feet, which room served not only for kitchen and dining room but for sleeping room for the ladies and their Chinese woman.

They found the missionary house at Shao-wu in better condition than they feared. The proximity of the church and the missionary house to other houses had saved it from being burned; had they been fired the fire would have taken the homes of the Chinese also. They found there was still a roof over their heads, and parts of the wall, and that there was some flooring in one of the halls. There was also three feet of flooring left in two rooms, across the end, where a partition had made it difficult to remove the boards. More boards were laid down and it became the sleeping room of the young ladies. Thirty workmen were immediately engaged to repair the missionary house, and it is hoped it will be more comfortable in a few weeks.

Miss Frances K. Bement writes:—

I am so pleased with the work the girls have done while I was away. They are certainly in earnest about their work, and I was surprised to find so many of the forty-five girls still in school. A few new ones have come.

Some of the old ones cannot return until we have a building, but forty is a good number to work with.

The girls take turns in leading the morning prayers. I wish you could have heard the one this morning as she prayed for China, and that they might be taught by the Spirit and made able to help others to learn of Jesus and come and follow him. I brought them some slates, and you should see how proud they are with them, working their problems in arithmetic. I am teaching Isaiah to the two girls who studied a little in Foochow. We enjoy it very much. They are also studying arithmetic, astronomy, universal history and they hope to graduate at the time their class does at Foochow. The next class of five will be at least two years behind them, but they are working very hard and doing well. One of the preachers was in yesterday, and said since I have forty pupils when I have no building, when I get a building I must plan for at least four times as many, or one hundred and sixty.

Of all our personal and household property there were rescued one chair and a comb, and half of an iron bedstead, so we can start out new again, but we are thankful no more harm was done. If our church and house had not been so near the other houses they would doubtless have been burned to the ground, and I should hate to see our beautiful church entirely destroyed. It was injured more than the house; the sleepers were torn up so it will take more to repair it.

Miss Walker's teacher has come this afternoon for the first time, and she has begun to study. She speaks well though, and that is the important thing.

We are just opening a woman's station class and hope to have several soon. The first week after arriving sister Lucy was called up three nights out of seven and treated twelve people in their own homes. This seems to show that there is not the hatred of foreigners that some suppose. In addition to these patients a large number came to the house each day. We have had a string of callers from morning till night. My sister counted twenty-five crowded around my chair the other afternoon as I sat just outside our front door while the workmen were tearing off plastering. I am sure several hundred come in a day. They all regard the trouble of last summer as a great calamity and something to be regretted, but as far in the past. Everyone is most friendly. Now and then a neighbor brings in a book or a frying-pan that was rescued and evidently saved for us when we should come back. The women seem quite anxious to study, so Miss Walker and I are starting a station class. It opens to-day.

A CEYLONESE TRIP.

BY MRS. MINNIE F. HASTINGS.

ABOUT two weeks since some of our number made a short expedition to two of the larger islands in the Batticotta field, under the care of the native Evangelical Society. Our party of six included Miss Howland of Oodoo-ville, Dr. Isabella Curr of Inuvil, Mr. and Mrs. Brown from Udupitty, Mr. Hastings and myself. All spent the night at Batticotta in order to get an early start the next morning.

We rose before daylight and had tea at a quarter past five. Half an hour later we were off in two horse bandies, taking with us lunch, camp chairs, two or three sofa pillows, etc. A ride of two miles brought us to the ferry, where our carriages were exchanged for a native boat, where we bestowed ourselves and our belongings.

The ride across the water at that time in the morning was delightful. But even then, though all were provided with pith hats, we had to use our umbrellas as well, as a further protection against the sun. We reached the shore of Velany, the first island to which we were bound, and found two ox bandies awaiting us. Mr. Hastings had notified the catechist of our plans, and the vehicles were sent on purpose for us. On the bottom of one was spread a mattress, and in the other were several pillows and some straw. As there are no seats in these carts and they are without springs, this thoughtfulness on the part of the catechist's wife made our five mile ride much easier than it otherwise would have been.

Our first stopping place was the schoolhouse, where teachers and scholars, with the catechist, were assembled to meet us. Some of the Christian women also appeared and we had a little talk with them and then adjourned to the catechist's house, where we were served with tea and plantains (bananas).

The sun was getting very hot, and we still had quite a trip before us. So as soon as we had finished our tea and distributed a few tracts to the bystanders we entered our carts and jogged on across the island. At the shore we found a boat, and entering it were poled across another stretch of water to Pungervative, the island which was our final destination. As we neared the shore we found the water too shallow to allow our boat to land, so two ox bandies, which had been sent for us, were driven down into the water, and we climbed into them from the boat.

We had now before us a ride of three miles through glare and heat before we could reach the house of the native pastor and his wife, Rev. and Mrs.

Isaac Paul. Arrived there, however, we found a cordial welcome awaiting us, and everything possible had been done for our comfort. A room apart from the main building, furnished with floor mats, two or three chairs, and a long table, was placed at our disposal.

Although we were now only fifteen miles from Batticotta, we had been about five hours on the way and every one was ready for breakfast. We unpacked our lunch baskets. Mrs. Paul added to their contents rice and several delicious curries, and we made an abundant meal. A meeting of Sivites and Christians had been appointed in the church only a few feet distant, and, breakfast over, we adjourned to that building to find a good audience assembled. Prayers, hymns and addresses from the pastor and male missionaries took up over an hour, and at the close we were able to meet the people personally, and also to dispose of a number of tracts, papers and picture cards. Miss Howland also had an opportunity of seeing several of her old pupils. Of our party of six Mr. Hastings was the only one who had ever been to these islands and his last visit was nearly eighteen years ago, just previous to our marriage and before he was transferred to Udupitty. As this district, though under the care of the native Evangelical Society, belongs to Batticotta, Mr. Hastings and I were particularly anxious to make this short tour, and the others were all glad to see some of the stations of the Society.

When the people dispersed some of us walked to the Government Dispensary, and from there to the school bungalow, both buildings being near the church. While at the school we were told that several weaver birds' nests were to be obtained from a tree near by, and we ventured to go after them in company with a number of the natives. We found four or five, all deserted, which we procured, and then hurried back to our room to escape the fierce rays of the sun. These weaver birds' nests, by the way, are very wonderful. Each one is composed of two divisions, one a long, circular passage; the other is the nest proper, opening out from this, much as a room might from a hall in any house at home. We rested as well as we could for an hour or two, but with curious natives appearing unannounced and standing in the doorways watching us, or trying by various questions to satisfy themselves concerning us, rest was rather difficult.

About half past three we had lunch, packed up our things and started towards home. We were again refreshed by tea prepared by the catechist's wife who had treated us in the morning, and, knowing we did not want to be detained long, it was kindly brought out to the bandy for us. We reached Batticotta at nine o'clock in the evening, having been absent some fifteen hours, ten of which were spent on the way going and coming. Everybody

was very tired, but all agreed that they had had an enjoyable day. I wish before long we may go again, but am afraid there is very little prospect of it. The work right at our doors presses all the time, and there is so much of it, it is almost an impossibility to spare a day for anything else.

The Jaffna College Y. M. C. A. does special work on one of the seven islands. There are two good pastors, native helpers, including Bible women, teachers, etc., on others, and the work is deputed to them almost entirely, though of course the missionaries help with counsel and advice.

FROM MISS NELLIE O. PRESCOTT.

PARRAL, MEXICO.

MR. OLD's family are expecting to move next week into their new home.

That means that we will close the school in our home. We will use the rooms as they are till vacation. How the children will enjoy having a place to play in! And how nice it will be to be shut in from the street!

Miss Dunning expects to come down in July to help decide what changes it will be best to make. We want her to have a pleasant room for her kindergarten, and need her opinion as to where it shall be.

As we are repairing for years I feel that we must do the best possible for the school. We have had to use just anything that would do at all so many years that we will enjoy having things comfortable, convenient and pleasant in our future home.

Miss Hammond of the Chihuahua school wishes to send one of this year's graduates to be our assistant next year. She is a girl who went from here years ago, and she will be welcomed by all our people.

Maria Nambo, a graduate from Chihuahua, has been here two years, and we would be glad to have her continue were it not for helping a new teacher. Maria is well prepared to take a school alone now. She is engaged to one of our Parral boys but has expressed a desire to teach another year before getting married. She wishes to give at least three years of her time to teaching her own people.

One of our Parral girls began a country school to-day.

The Mexicans have so little confidence in their own people that it is difficult to get the consent of parents to let their girls go away from home into other families.

The brother who receives this girl into his home is poor, but he is so anxious that his children shall learn that he gives her her board and five dollars a month.

He invites other people to send their children, but they do not have interest enough to help pay her salary.

I hope to visit several ranches during vacation, where we ought to have schools; perhaps I can arrange to give them teachers. There is no provision made by the government for the education of children at these ranches, and the need is felt very much by our brethren, and they are willing to make great sacrifices in order to provide a room for the school and board and pay the teacher.

Gabirela Gardea, a Parral girl, but for several years in the Chihuahua school, has taken the public school in Lascueras and has a large attendance. All the Protestant children go to her, and she is known as a Protestant herself. She is an active worker in the Sunday school and the two Endeavor societies. Three of the four graduates in Chihuahua this year are from Parral. They all are anxious to teach, and we think they will make faithful Christian teachers.

SOME of the maxims of the ungodly are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly man says, "I am number one." But God is number one. Take care of God's interests first, and he will look after yours.—*J. Hudson Taylor.*

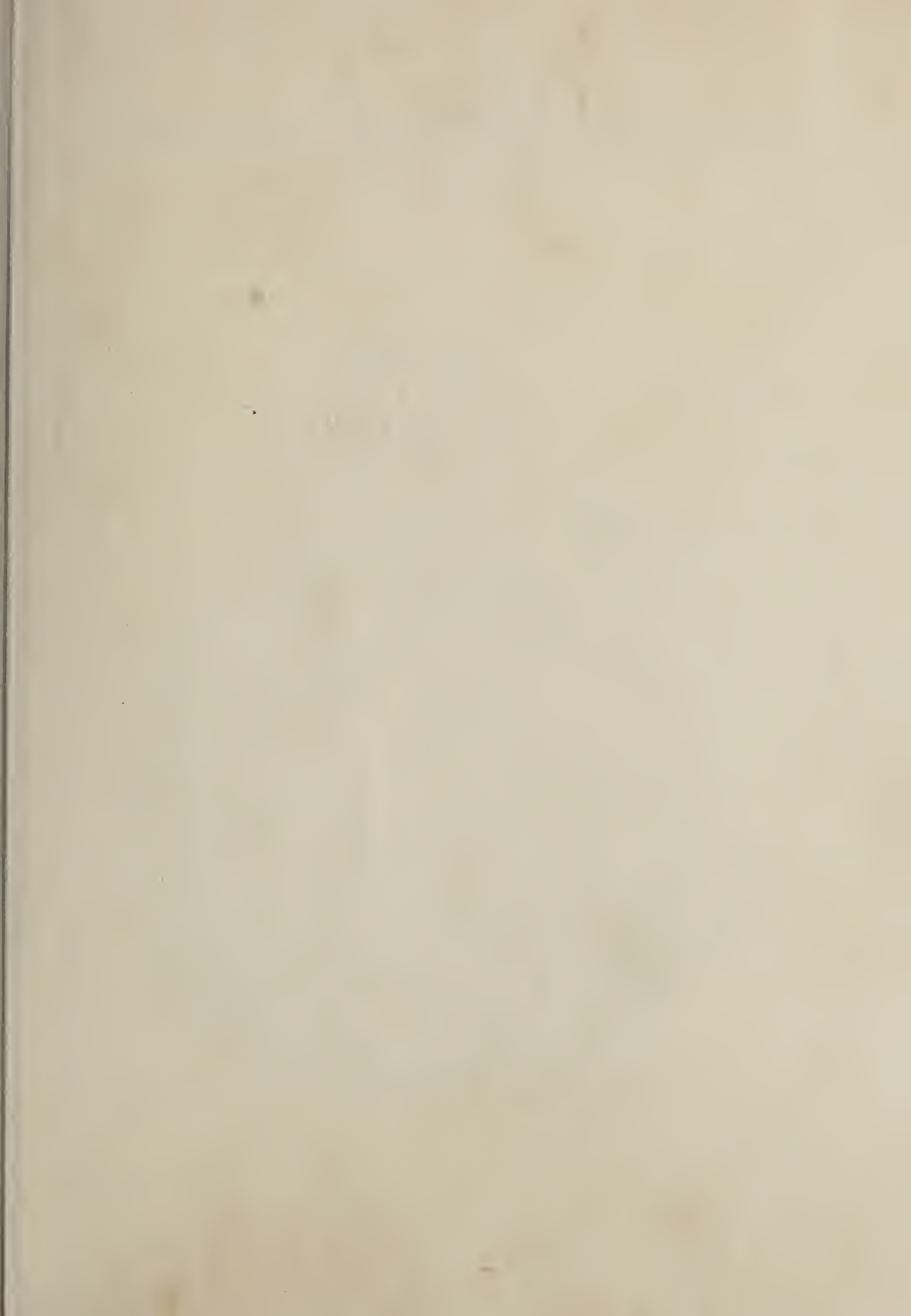
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RECEIPTS FROM MAY 10 TO JUNE 10, 1901.

ILLINOIS	654 87		
INDIANA	158 42		
IOWA	449 94		
KANSAS	113 78		
MICHIGAN	498 31	Received this month	158 12
MINNESOTA	210 65	Already reported	2,113 45
MISSOURI	40 83		
NEBRASKA	159 60	Total since Oct. 20, 1900	\$2,271 57
NORTH DAKOTA	35 00		
OHIO	263 83		
OKLAHOMA	11 94		
SOUTH DAKOTA	93 26		
WISCONSIN	336 48		
FLORIDA	25 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
TEXAS	2 00		
MEXICO	1 00	Received this month	74 18
MICRONESIA	5 00	Already forwarded	642 95
MISCELLANEOUS	238 11	Total since Oct. 20, 1900	\$717 13
Receipts for the month	3,298 02		
Previously acknowledged	30,642 79		
Total since Oct. 20, 1900	\$33,940 81		

Mrs. E. M. WILLIAMS, Ass't Treas.



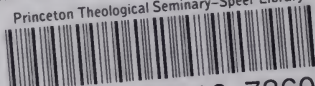
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